

A GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS

VOLUME I

GEOGRAPHY

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THEIR ENVIRONMENT, FORCES, DISTRIBUTION, METHODS, PROBLEMS, RESULTS AND PROSPECTS AT THE OPENING OF THE TWENTIETH CENTURY

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VOLUME I
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PREFACE

The present work is the twenty-third in a series of text-books that have been published since 1894 for the use of students in the institutions of higher learning of North America. As those for whom the books are primarily prepared are members of study classes conducted by the Student Volunteer Movement for Foreign Missions, their needs have determined the typographical peculiarities and the selection of material here found.

The general aim of the present volume is to present in Part I of each chapter facts bearing on the geography, ethnography and religions of the country under discussion, thus placing the reader in possession of the main elements in the missionary's environment. Part II follows with a statement of the missionary force, work and outlook. This part of each chapter is a present-day survey only.

Volume II is a royal quarto. It contains, in addition to the maps especially prepared for this work, an index to mission stations and the statistics of more than four hundred independent and auxiliary societies. Its size makes it possible to present on a single page extended tables, as well as to print far larger maps than could appear in a volume as small as this one. Unlike the missionary maps printed hitherto by the Volunteer Movement and by most missionary societies, in which few towns except those occupied by missionaries appear, these maps are purposely made full in order to give some conception of the land yet to be possessed. The Station Index is likewise as

valuable as it is unique. So far as the author knows the literature, nothing of the sort has ever appeared.

A superficial examination of the present volumes will reveal the differences between them and other works of somewhat similar scope. Usually these are prepared for the use of a single society, and even the most extensive and valuable publication of the class, "The Church Missionary Atlas," 1896, confines its letter-press and maps almost solely to its own operations and fields. Ecumenical volumes, such, for example, as Dean Vahl's "Missionsatlas med Förklaring," 1883-86, and Grundemann's "Kleine Missions-Geographie und -Statistik," 1901, have to do with the work of the larger societies only. Still others are either statistical and cartographical, like Dr. Dennis's "Centennial Survey of Foreign Missions," 1902, or cartographical alone, as Grundemann's "Neuer Missionsatlas," 1896. In so far as those volumes describe missionary operations, the treatment is largely historical, little attention being paid to the present status of missionary effort. Much space is given to statistics of stations occupied, societies engaged and the results of missionary effort.

The present work includes the operations of a larger number of societies than are found in any other publication, except Dr. Dennis's; but, unlike his volume, it contains extended descriptions of the various fields and concise accounts of the present missionary status and outlook. While it gives in its Station Index more data with regard to the work of the various stations throughout the world than are found in any other volume, thousands of criticisms from students and professors, received during the past six years, have practically banished such details from the descriptive volume. These friends object to being obliged to read barren and categorical lists of towns, societies, station statistics, etc., though they acknowledge their value in tabular form. The absence of the critical element, which makes Dr. Warneck's writings so valuable, was necessitated by the lack of space. The same necessity has prevented anything more than the barest reference to the fascinating and

instructive history of the planting and development of Protestant missions in the various fields. The reader is referred for such material to Warneck's "History of Protestant Missions," 1901, or to text-books published by the Volunteer Movement on the leading missionary countries.

The reader will likewise note that, unlike writers of the Continental school, the author includes missionary operations among the Catholic populations of Latin America. In Volume II, statistics of Protestant missionary societies laboring in the Papal countries of Europe are likewise included, for the reason that an account of these societies would be incomplete without statistical reference, at least, to missions among communities that are not deemed proper mission fields by some distinguished writers.

On the other hand, no reference is here made to labors for the colored population of the United States, though both Dr. Grundemann and Professor Warneck consider them as falling within the province of the "Heidenmission." While admitting the inconsistency which Dr. Warneck points out of including the colored population of the West Indies and omitting the negroes of the United States, it may still be said that when the Protestant colored churches of only six denominations have a membership of 3,314,581, thirty-eight per cent. of the entire colored population according to the census of 1900, — a far larger proportion of church members than prevails among the whites, — they can hardly be considered as included in the list of heathen, notwithstanding their African ancestry.

Another feature of Volume I will probably be criticised, namely, the large amount of space given to quotations. This is intentional. As no one writer can by any possibility personally visit all the mission fields of the world and thus become competent, in a sense, to give first-hand views concerning them, the author has in lieu thereof attempted to secure information from the most reliable sources. Instead of burdening the volume with footnotes acknowledging the hun-

dreds of sources consulted, he has adopted the expedient of freely using quotation marks and giving in Appendices A and B most of the authorities that have been consulted. Part II of the various chapters owes much to the nearly two hundred missionaries from different parts of the world, whose names were suggested by their societies and who have so kindly and freely furnished the author with most valuable information. He hereby acknowledges his great indebtedness and gratitude to these workers who are in the thick of the fight. He is even more indebted to the nearly three hundred missionary societies that have so generously furnished him with detailed statistics, as well as with printed reports of their recent work.

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GEOGRAPHY OF PROTESTANT MISSIONS

I

THE ABORIGINES OF AMERICA

Scope of this Work. — Its aim is to comprehensively present the fields, the forces and the work of Protestant Missions. To this end the first volume is devoted to a survey of all mission lands occupied by Protestant missionaries, together with their varied activities, and of some special forms of work, such as missions to Jews, Indians and Chinese in Protestant lands. Though missionary effort in Catholic Europe is omitted, there are four chapters on missions laboring in Latin America. While some eminent missionary writers omit reference to efforts to reach nominal Christians in countries where Christianity of the Roman Catholic type is widely dominant, this volume deviates from so defensible a position for the reason that prominent missionary societies count such operations as part of their legitimate program. In order to present their work, therefore, theoretical objections have yielded before actual conditions. Volume II contains maps upon which is indicated the position of such mission stations — not outstations — as could be located, as well as other maps general in character and likely to be useful to those who desire to learn the orographical, climatic, racial and religious conditions prevailing in the world. In this volume are also found the latest missionary statistics kindly furnished by the societies, and a Station Index, exhibiting at a glance the location, working force and plant of each station.

The chapters in the first volume are subdivided into general and missionary sections. This is done to meet the convenience of those who wish to study these lands from one standpoint only. Thus many of the mission-study classes in American colleges and universities — for whom the volumes are primarily intended — desire to learn only about missionary operations, while many others among our constituency are looking to foreign service and hence are desirous of undertaking a general study of each country, as well as that of its more strictly missionary aspects. It inevitably follows that there are occasional repetitions in the second part of each chapter, though an attempt has been made to reduce such duplication to a minimum. It will be noted that the space given to some countries is greater than their importance would seem to warrant. This has usually been the case in those lands about which little information is commonly available. Thus Central America is so little written about in missionary periodicals and other literature that a seemingly undue amount of space is devoted to those republics, notwithstanding the fact that the work there, except on the Atlantic coast, is so recent. This will also account for the space devoted to the American aborigines and to Oceania, where only one American society is laboring among the heathen population, — other European societies are there, however, — and to Persia, about which few in America except Presbyterians know and only a small number in Europe. In other cases, also, more space is devoted to one country than to another of equal or greater importance. For example, South America has proportionately far less material in the missionary section than Mexico. This is explained by the fact that the latter is the first Latin America country treated, and as similar conditions exist in all Catholic lands in America, a less space is given to Part II of South America.

In order to most profitably use this work, it is suggested that the atlas volume be kept open as Volume I is being studied, so that constant reference to the corresponding map may be

convenient. Separate volumes make this more easy than when maps are found in another part of the book studied.

It is impossible in so brief a work to devote any space to the history of missions in a given country. Standard volumes in condensed form, like Professor G. Warneck's "Abriss einer Geschichte der protestantischen Missionen von der Reformation bis auf die Gegenwart," 1901, or the more extended and popular "Conquests of the Cross," 3 vols., 1890, by E. Hodder, must be consulted for such information. Space limitations likewise prevent any extended mention of the work of particular boards; the reader is referred to special histories, of which those of the Moravians, Church Missionary Society and London Missionary Society are the best illustrations of recent missionary literature in English.

PART I. — GENERAL

I. THE COUNTRIES. — As Greenland and possibly Labrador were the first lands to be discovered on the Western Hemisphere, our survey will begin there.

1. *Greenland* received *its name* from Erik the Red, who was banished from Iceland and in the year 986 A.D. established two colonies upon this continental island. Though he wrote that it was a country greener than his beloved fatherland, and that its "rivers were thick with fish and the grass dropped butter," a contemporary voyager, Biarni, truthfully described it as a country of mountains and huge ice-hills, and naïvely says of Erik, "he called it Greenland because, quoth he, people will be attracted thither, if the land has a good name."

The scenery of this home of icebergs and Eskimos is somewhat diversified along the coast, where bold headlands, some of them nearly a mile high, tower heavenward, while deep fjords, into which slowly moving glaciers deposit with a roar like the discharge of artillery their gigantic progeny, are sometimes fringed with a stunted growth of alder, birch and rowan-

trees. Inland nothing except a terrible waste of "ice — rough, crevasse-torn, white, earthless, moraineless, lifeless — is seen, until, in the far distance, the view is bounded by a dim, misty horizon of ice. The only exception to this general statement is to be found in the fact that here and there the ice has licked in and surrounded, but not yet covered, bits of high land which stand out black amid the surrounding icy whiteness."

Resources. — If the land is cold and cheerless, sea and sky are remarkable for their teeming life and wealth of scintillating color. Fur-bearing animals, fish of various sorts, including one species of whale whose weight has been estimated as equal to that of eighty-eight elephants, clouds of summer birds and maddening mosquitoes, and on land the useful dog and rapidly disappearing reindeer, are prominent representatives of the animate creation. The nightless day of summer and the winter days that know no sun, but flash with the matchless play of the aurora borealis, are also characteristic features of a Greenland experience. Aside from the fish and the furs with the flesh which they cover there is little of worth in this frozen land; for, excepting cryolite, the minerals occurring are not commercially profitable.

Fortunately *the climate* of those lands from which the earlier settlers came was almost arctic in character, or it would perhaps have driven them home. The lowest temperature reported from the northern settlements is —66.5° F., and the maximum in the South is 68° F. Spring and autumn are disagreeable because of rain, sleet, snow, ice and fog, and in winter the "exercise of the sometimes scurvied residents is confined to within a few yards of the houses, when the great depth of snow will admit even of this." The hardship most keenly felt by missionaries, however, is the lack of summer, rather than the severity of winter.

Greenland being subject to Denmark, *the Government* is in the hands of representatives of its trade monopoly who sincerely desire to promote the highest welfare of the Eskimos. Their aim is "to prevent spirits being sold to them and the

vice, disease, and misery, which usually attend the collision between civilization of the trader's type and barbarism, being introduced into the primitive arctic community." While this commendable monopoly pays the Eskimos low prices for their produce, it also sells " them European articles of necessity at prime cost, and other stores, such as bread, at prices which will scarcely pay for the purchase and freight." One-sixth of the profits of trade is devoted to the interests of the Greenlanders, and in strictly governmental matters there is an attempt to do entire justice to native rights and desires. Perhaps nowhere else in the world has a government succeeded so well in living up to its theory of dealing fairly by an inferior and subject race.

2. *Labrador*, usually explained as meaning " laborers' land," may owe *its name* to the thought of some early visitors that here might be found an American " slave coast." It is a triangular peninsula of perhaps 120,000 square miles, and is under the jurisdiction of Newfoundland on its Atlantic border, while the remainder belongs to the Dominion of Canada.

Professor Hind describes *the Atlantic coast* as being " the edge of a vast solitude of rocky hills, split and blasted by frosts and beaten by waves. Headlands, grim and naked, tower over the waters — often fantastic and picturesque in shape — while miles on miles of rocky precipices, or tame monotonous slopes, alternate with stony valleys winding away along the blue hills of the interior." The *inner plateau* is in some places boulder-strewn and in others is covered with fine forest trees, while much of it is cut up by innumerable lakes. One writer says that it seems to have been left as a specimen to show what other countries may have been at the end of the glacial epoch, when the rivers had not worn down their beds and rocks had not been rounded and smoothed, and the soil was accordingly thin. Even the grandeur of the world's largest cataract — Grand Falls, little short of 2,000 feet in height — ill repays one for the hardships of interior travel.

The *wealth* of this poverty-stricken land is still hidden in

its rocky bosom, though the shores swarm with fishermen of Newfoundland, Canada and the States during the brief summer. Its fish, birds and fur-bearing animals make the lot of the few permanent inhabitants more enviable, Mr. Low asserts, than that of the poorest in our large cities. On the other hand the "Encyclopædia Britannica" states that "as a permanent abode for civilized man, Labrador is on the whole one of the most uninviting regions on the face of the earth."

The control of eastern Labrador is vested in the Government of Newfoundland, of which it forms a part. Yet little legislation is required, jails and police being substituted for by a small revenue schooner with a justice of peace on board. Beyond some unpunished crime among the Eskimos and half-breeds, this simple system is satisfactory, thanks to the teachings of the devoted Moravians.

3. *Alaska* deserves the designation "continent" or "large country," which is the meaning of its original Aleutian name, Alakshak. Its area, estimated at from 531,000 to 570,000 square miles, makes it one-sixth as large as the United States and more than one-third as extensive as the so-called continent of India. Originally regarded as a purchase far more profitable to Russia than to the United States, who bought it for $7,200,000 in 1867, it has steadily increased in importance until it is likely to become one of the most profitable of its territorial possessions.

Disregarding the seven census divisions of the country, Alaska may be described as consisting of three main districts. *The northernmost* of these, situated north of the Alaska Range and containing the mighty Yukon, lies within the arctic circle in part and contains about five-sixths of the entire country. "It consists essentially of a vast expanse of moor or tundra, broken here and there by mountain spurs (an especially marked feature in the South), and varied by countless lakes, water-courses and sphagnous swamps." While the winters are frigid, during the short summers, with the great heat due to constant sunshine, the landscape quickly assumes a greenish

hue, and bright-colored, large flowers as well as a variety of berries abound in favorable situations. More than half the native inhabitants of Alaska, including nearly all the Eskimos, are found in this district. They subsist largely by the fisheries and fur trade, commerce being checked by the shallow waters of Bering Sea.

The second or *Aleutian district* contains the Aleutian Islands and much of the peninsula of Alaska. It is mainly mountainous and boasts of some half dozen active volcanoes. There are several natural prairies covered with perennial wild grass, which nourish fat cattle, and promise one day to furnish the Pacific Slope with its finest butter and cheese. No timber larger than shrubs grows here and the few Aleutian inhabitants, supposed by some to be of Asiatic origin, support themselves by the wonderful fisheries. The greatest fur-seal center of the world is located on the Pribilof Islands of this district, and the United States territory farthest west — so far west that San Francisco is near the center of the United States, reckoning from east to west — is the island of Attoo, not far from Kamchatka.

The *remaining portion of the country* consists of a narrow strip of continental land extending southward to British Columbia, and the Alexander Archipelago, ranking favorably with the more famous archipelagoes of the southern seas. This section is extremely mountainous and in part densely wooded. It is also one of the great glacier regions of the world. Many of these "chisels in the hand of nature" have a working face of from five to twenty miles in width. Owing to the Japan Current the climate of this region is singularly mild for the latitude, the winters not being so cold as in New York; but the prevalence of rain is an offset to its mildness. The native inhabitants are Indians in the South — mainly Tlingits with a few Tsimsians and Haidas, while in the northern portion of the district they are Eskimos with about a thousand Athabascan Indians and fewer Tlingits. This is the region in which most of the foreigners live and where mines

and commerce will be most largely developed. Its Kadiak portion promises more agriculturally than any other section of Alaska.

It was of the southern district that *Secretary Seward wrote* while at Berlin: "We have seen of Germany enough to show that its climate is neither so genial, nor its soil so fertile, nor its resources of forests and mines so rich as those of southern Alaska." Bearing also in mind the prodigious wealth of its fisheries, the value of its peltries, its probable future as a producer of hay and dairy products, and the rich prophecy of its mines, especially those of gold, the future of this country must be such as to make its speedy Christianization most important, especially so in the case of its original inhabitants, as they are slowly diminishing in number before the onset of civilization.

The *relation of this territory to the United States* is most unsatisfactory, in spite of improvement due to the recent great influx of gold-seekers. Repeated attempts to secure for it the same advantages as are enjoyed by other territories of the United States have only partially succeeded. So far as the native peoples are concerned, the main disadvantage arising from this lax control is the Government's inability to prevent smuggling of liquor into the country, though it is unlawful so to do. On the other hand, the Government is exerting itself to prevent future lack of subsistence in the far North by introducing reindeer. It also provides fairly well for the education of its wards.

4. *Dominion of Canada.* — The Dominion includes all British North America except Newfoundland and that portion of Labrador under its jurisdiction. Its area, 3,653,946 square miles, is more than twenty-seven times that of Great Britain and Ireland and is equal to all of Europe except Austria-Hungary, Germany and Greece. Of this vast region a section as large as Europe, with the exception of Russia, is available for settlement. Those of its inhabitants with whom we have to do are scattered throughout its whole extent and have their homes in the *kannatha,* a native name for village or collec-

tion of huts, which Jacques Cartier mistakenly supposed to be the Indian designation of their country and which has been corrupted into Canada.

In a region so extensive there is the *utmost diversity of environment,* varying between the barren lands of the North with the arctic islands sparsely inhabitated by Eskimos and the fertile prairies lying between the Red River and the Rockies, or the rugged and picturesque stretches of British Columbia whose climate is said to be the finest in North America. Thousands of lakes with their network of tributary streams, and the great inland sea discovered by Henry Hudson, are an ideal environment for Indian fishers and trappers, while the fertile farms which are beginning to be occupied by them will be a defence under a watchful Government against their extinction.

5. The environment of Mexican, Central and South American Indians is described in the chapters relating to those countries, and hence will not be taken up at present. In the States they live almost entirely upon the reservations whose locations are indicated on the map of the United States in the accompanying Atlas.

II. THE ESKIMOS. — 1. *Names and Distribution.* — These "eaters of raw meats," as the corrupted *Indian name* signifies, know themselves as Inuit — "men," or "the people." They are the most thinly and widely spread aboriginal race of the globe, an estimated population of some 40,000 being scattered over 3,200 miles of territory, measured in a straight line from eastern Greenland to a point about 400 miles beyond the easternmost point of Asia. Yet they are not an inland people and only skirt the shores, rarely going farther from the coast than twenty miles. In spite of their wide separation, they are remarkably homogeneous. Their language differs so little that a Greenlander can easily understand the Eskimo of the remote West. All the members of the race, save the few in Eastern Asia, are included in the districts now under review.

The highest authority on the subject, Dr. Rink, gives their

main divisions and numbers as follows: The Western Eskimos, inhabiting the Alaska territory and the Asiatic side of Bering Strait, rated at 13,200 souls; the Mackenzie Eskimos from Barter Island to Cape Bathurst, 2,000; the inhabitants of the central regions, including the Arctic Archipelago, 4,000 (?); the Labradorians, 2,200; the Greenlanders, upwards of 11,000; a branch family of impure blood, owing to intermarriage with Russians and others, inhabits the Aleutian islands and numbers 2,400.

2. In *appearance* these people somewhat resemble the Mongolian and the Indian and their origin has been attributed to both these sources, though the latter is now the most common theory, perhaps. They are of ordinary height, and their skin is "bacony" and found to be slightly brown when freed from the accumulated grease and dirt of years. Ablutions are unknown to most of them, except in the case of infants who are "sometimes cleaned by being licked with their mother's tongue before being put in the bag of feathers which serves as their bed, cradle and blankets." Coarse, black hair and little or no beard surround an oval face that broadens out at the base and breaks into a grin at slight provocation. The dress of the two sexes differs little, and consists of skins ingeniously sewn together, and in the case of the women prettily ornamented. In Greenland Western cloth is coming into use for inner garments.

3. Dr. Brinton thus summarizes their *salient characteristics:* "They usually have a cheerful, lively disposition, and are much given to stories, songs, and laughter. Neither the long nights of the polar zone nor the cruel cold of the winters dampens their glee. Before their deterioration by contact with the whites they were truthful and honest. Their intelligence in many directions is remarkable, and they invented and improved many mechanical devices in advance of any other tribes of the race. Thus they alone on the American continent used lamps. They make them of stone with a wick of dried moss. The sledge with its team of dogs is one of their devices; and

gloves, boots and divided clothing are articles of dress not found on the continent south of them. Their 'kayak,' a light and strong boat of sealskin stretched over a frame of bones or wood, is the perfection of a sea canoe. Their carvings in bone, wood or ivory, and their outline drawings, reveal no small degree of technical skill; and they independently discovered the principle of the arch and apply it to the construction of their domed snow houses."

4. *The homes* of these people vary with the season. *In the winter* when they are stationary the Greenland abode has walls of stones and sod; in the central regions they are formed merely out of snow; and in the West they are often constructed of planks or sticks covered with earth or sod. Whatever their material may be, these houses are in most cases more or less communal and accommodate a number of families. Approaching on all-fours through a low tunnel some ten feet in length and passing through enlargements occupied by dogs oftentimes or used for a variety of purposes, the missionary enters the communal room. It may be lighted through a clear block of ice or a window of intestine and at night by an ever-burning lamp, or in the West by driftwood fires. A sleeping platform is divided into sections according to the number of families. "The floor is usually very filthy, a pool of blood or a dead seal being often to be seen there. Ventilation is almost nonexistent, and after the lamp has blazed some time, the family having assembled, the heat is all but unbearable; the upper garment must be taken off, and the unaccustomed visitor gasps half asphyxiated in the mephitic atmosphere." *Summer* is the glad time of the Eskimo's life. The close atmosphere of the stone or ice hut is exchanged for the woman's boat — umiak — and the kayaks and the settlement journeys in these from place to place along the shore, pitching the skin tent where game is plentiful, until the rapidly shortening days warn them of the long night which must be spent in newly-made or renovated huts.

5. In *their social life* they are superior to many more culti-

vated races. Prolonged conflict with a stern environment has taught them to be mutually helpful one to another. Communism in the home and to some extent the sharing of products of hunting and fishing, have given them a fellow-feeling that is delightful. Harsh words and scolding are rare; wars among themselves are practically unknown, though in their contact with Indians they have proven brave and formidable enemies. Aside from foreign domination, they have lived as old Fabricius said: "Sine Deo, domino, reguntur consuetudine." As the settlements contain from forty to two hundred — in rare cases — the government of the head of a family or of some person skilled in the chase and possessed of unusual strength and shrewdness is all the authority needed beyond the restrictions of a few well-known and wise customs. The custom, still common in some sections, of putting the aged to death is regarded by the victims as a merciful deliverance from the necessary hardships of a helpless old age.

6. The *religion of the Eskimos* before the coming of Christianity was a form of Shamanism, presided over by their angakoks or magicians. Robert Brown, Ph.D., thus summarizes what has been written on their pagan beliefs by authorities like Dr. Rink: "The whole world is, according to the pagan Eskimo's belief, governed by inuas, supernatural powers or 'owners,' each of whom holds his sway within natural limits. Any object or individual may have its, his, or her inua, though generally speaking the idea of an inua is limited to certain localities or passions — such as a mountain or lake, or strength or eating. The soul, for instance, is the inua of the body. The earth and the sea rest on pillars, and cover an under-world accessible by various mountain clefts, or by various entrances from the sea. The sky is the floor of an upper-world to which some go after death, while others — good or bad — have their home in the under-world. Here are the dwellings of the arsissut — the people who live in abundance. The upper one, on the contrary, is cold and hungry; here live the arssartut or ball-players, so called from their playing at ball with a walrus head,

which gives rise to the aurora borealis. The mediums between the inua and mankind are the angakoks or wizards, who possess the peculiar gift of angakoonek, — or the state of being angakok — which they have acquired by the aid of guardian spirits called tornat, who again are ruled by tornarsuk, the supreme deity or devil of all. Such is their religion in the barest possible outline. They also invoke a supernatural influence which is called kusiunek or iliseenek, which may be translated as witchcraft: this is believed to be the mystic agency which causes sudden sickness or death. In the folk-lore of the Greenlanders, as of other nations, divine justice manifests itself chiefly in the present life, though they have a faint belief in reward or punishment in the future world, according as the individual has behaved in this."

III. THE INDIANS. — These tribes perpetuate in their name the mistaken belief of Columbus that in reaching the shores of America he had arrived at his Asiatic goal, and that the inhabitants were natives of India. While not as homogeneous as the Eskimos, they are sufficiently alike from Alaska to Cape Horn to be treated under common headings.

1. *Leading Tribes and their Distribution.* — According to a recent summary of Professor Keane's, these are as follows: *Athabascan* (*Tinné*) of the Yukon, Mackenzie, Rio Grande and Colorado basins; *Algonquian* from the Churchill River of Hudson Bay southward to Pamlico Sound, North Carolina, and from Labrador westward to the Rocky Mountains; *Salishan,* British Columbia, Washington, Oregon, and Montana; *Shahaptian,* Washington, Oregon, Idaho; *Haida,* Queen Charlotte Archipelago; *Tsimsian,* coastlands opposite Queen Charlotte Archipelago; *Shoshonean,* Oregon, Idaho, Nevada, Utah, Wyoming, Colorado, Texas, California; *Siouan* (*Dakotan*), Manitoba, Wisconsin, and most of the Missouri and Arkansas basins; *Iroquoian,* shores of Lakes Erie and Ontario, Upper St. Lawrence River, parts of Virginia, both Carolinas, Tennessee, Alabama, and Georgia; *Muskogean,* Georgia, Alabama, Mississippi, Tennessee, Florida; *Caddoan,* Louisiana, Texas,

Nebraska, Kansas, North Dakota; *Pueblos* (*Zuñi, Tañoa, Moqui, Keresa*), Arizona and New Mexico; *Yuman,* Arizona, Lower California; *Piman,* Northwest Mexico; *Aztec,* Mexico and Nicaragua; *Maya-Quiché,* Vera Cruz, Tamaulipas, Yucatan, Chiapas, Guatemala; *Chibcha,* Colombia; *Carib,* Venezuela, the Guianas, Brazil; *Tupi-Guarani,* Brazil, Paraguay; *Amara-zuichua,* Ecuador, Peru, Bolivia; *Mocobi* and *Vilela-Lule,* Gran Chaco; *Araucanian,* Chili; *Tsoneca,* Patagonia; *Ona Yahgau* and *Alacaluf,* Tierra del Fuego.

It will be understood, of course, that some of these statements refer to the past rather than to the present. Thus those tribes spoken of as residing east of the Mississippi River have become extinct, or else their surviving members have been removed to reservations west of the Mississippi River. A few small reservations in New York, North Carolina, Michigan and Wisconsin, contain a comparatively small number of Indians.

2. Though it is exceedingly difficult to characterize stocks differing considerably one from another — particularly in the case of those tribes on the Northern Pacific coast, which are separately considered by Professor Ratzel — the following *traits* mentioned by Dr. Greene are applicable to most of them: In physique they are tall, robust and erect and in other physical qualities they approximate closely to the Mongolian type. Despite their apparent vigor and strength, they have constitutions which are unable to withstand the epidemics, liquors and vices introduced by white men. The Indian is usually proud and reserved, serious, if not gloomy, in his views of life; comparatively indifferent to wit or pleasantry; vain of personal endowments; brave and fond of war, yet extremely cautious and taking no needless risks; fond of gambling and drinking; seemingly indifferent to pain; kind and hospitable to strangers, yet revengeful and cruel, almost beyond belief, to those who have given offense. They often excel in horsemanship, and as a rule sight and hearing are wonderfully acute.

3. *Indian homes* vary greatly owing to the wide range of latitude and temperature of the country occupied. Fuegia

and Alaska conditions are the most trying, though Fuegian Indians do not need to have such close houses as their brothers of the arctic circle. Those who dwell within the tropics, on the contrary, can easily live under the rudest sort of shelter. In the Dominion and among those who are not affected by civilization, many of the lodges are conical and their skin coverings are adorned with paintings of legendary or historical scenes. Formerly scalp-locks hung upon them. Child-life abounds and dogs growl at the missionary who invades their domain. Dodging heads and peering eyes within are soon satisfied as the visitor enters and speedily seats himself to avoid as far as possible the blinding smoke. In the center of the lodge and prevented from spreading by a circular row of stones is the fire, over which hangs from a tripod a pot or some meat. Each member of the family has a bed, the head of the household occupying the place of honor opposite the door. As these radiate from the center like the spokes of a wheel, in a small lodge one needs to sleep with limbs drawn up, or else be burned. Guns, bags and various articles of necessity are hung about the lodge; even the baby can be suspended as it lies in its laced bag filled with soft moss and ornamented with gay beads or porcupine quills.

The *communal houses* that are found in Northwest America usually accommodate from six to eighteen persons, though Clarke saw one that was 230 feet long divided by a long passageway into two rows of dwelling-places. A square opening in the roof permits the smoke to escape, while over the fireplace is a frame for drying clothes, smoking fish, etc. "Art is represented by carved totem-pillars between and in front of the houses, fantastic carvings on the inner walls, Shamans' graves gay with many colors." The furniture in these more elaborate homes consists mainly of various boxes containing clothing and all sorts of rubbish, water tubs, wooden troughs out of which they eat, baskets and matting pouches. General disorder reigns, except on the sleeping benches, where fine mats are spread.

Examples of *the simplest homes* are furnished by the abodes of nomadic tribes in South America. Professor Ratzel writes of these: "The architecture has little beyond the rectangular or square ground-plan to distinguish it, except a general shakiness and want of durability. Some tribes do almost entirely without huts; the only traces left by those of the Botucudos are a few withered palm-leaves. Four posts, four walls of bamboo and a thatch of leaves are the elements which constantly recur. Three stones for the cooking-pot to stand on and one or two hammocks compose the furniture. The tribes that float about on the channels of the Amazon and Orinoco, like the Oyampis, hang up their hammocks every day under a fresh construction improvised of young trees. The booths of the Tobas are provided with walls on three sides only, and the gaucho-huts of the Guaharibos are conical and pointed, with so narrow a floor that the occupants have hardly room to squat."

4. *The languages of the American Indians* are estimated to equal in number those of Europe and Asia combined. Yet all of them — and the same is true of the Eskimo also — are marked by the common quality of polysynthesis, holophrasm, or encapsulation, as this peculiarity is variously called. By it is meant that the Indians "express their ideas of objects and actions precisely as they are presented to their eyes and ears; that is, in all their compound relations." Hence there is a "more or less complete amalgamation of the prominent elements of the different words of a sentence or clause into one long complex word." Thus, to take a simple illustration from the Mexican, goat is kwa-kwauh tentsone, literally, "head-tree-lip-hair" — that is, "the horned and bearded one." A better example is the following Eskimo expression, which is really a sentence, but in the native mind is one prolonged word serving in the place of seventeen English words: Savigiksiniariartokasuaromaryotittogog — that is, "he says that you will also go away quickly in like manner and buy a pretty knife."

5. As to *Indian literature* it is wanting, except as a few

publications are printed to-day by civilized tribes, or as whites, notably Dr. Brinton, have collected oral and written material in recent years. Indeed, as Ratzel has remarked, one of the most important distinctions between Old and New World civilization lies in writing. While the more cultured Indian races, such as the Mayas of Yucatan and the Incas of Peru, had advanced far beyond the painted stones of the savage tribes, containing a rude symbolic picture language, the knotted string quipus of Peru and the more advanced symbols of the Mayas still fall far short of writing in the sense of the older Egyptian hieroglyphics even, or of the Chinese ideographs. Sequoyah, a German half-breed, who invented the Cherokee syllabary, Samson Occum, author of English hymns, among which is the one beginning "Awaked by Sinai's awful sound," and George Copway, a well-known journalist and author, are examples of what can be done along literary lines, while in the realm of oratory the Indian is far above the average of civilized races.

6. *Social Conditions.* — In North America these vary, largely because of the possession of *the horse.* Tribes without this valuable servant are mainly forest dwellers and are quite scattered, or else live in the remote North. Those having the horse usually occupy the plains, and are more settled in their habits, though not necessarily so.

In the Northwest and along the Pacific, *communal life* is emphasized, especially in a community work-room where the men make their various utensils, boats, etc. Until within a few years, that section of the country knew nothing of the barabara containing a single family; though at present even in that part of the continent it is common to find single families living by themselves.

Polygamy exists, though not so commonly as when wars were frequent and those thus made widows were obliged to marry a member of their own tribe or were taken captive by the enemy. Only the comparatively well-to-do are able to support more than one wife.

Slavery, mainly following war, but also due to purchase and sometimes to gambling, is disappearing, thanks to the present rarity of war and to proximity of whites. Until within a few years, the price of these slaves was from $60 to $300. Their lot was pitiable, especially when an attempt to escape was made, as it resulted in death by most horrible tortures. In the Indian Territory within the United States a singular complication arose during the Civil War. Many Indians owned slaves and their status after the Emancipation Proclamation was unique. As a result there are in that Territory many freedmen who are, however, reckoned as Indians with their former masters. This class, of course, is very much diminished at the present time though their descendants are still Negro-Indians. In South America the condition of many of the Indians is little different from that of slaves, though in this case they are under foreign masters.

When unaffected by the whites, *the government* is essentially patriarchal, every man ruling his own household; though the tribes are governed by hereditary chiefs who are treated most respectfully. With the incoming of civilization, the man who can best deal with whites is likely to be more powerful than the chief himself. Under this primitive régime crimes are punished by the chief sufferer, who inflicts well-established penalties. Some evils, such as infanticide, are not regarded as criminal and so go unpunished.

Those *observances which bind the members of a tribe most closely together* and frequently result in uprisings against the whites are the solemn dances, closely akin to those more religious in character mentioned in the next section. These frequently lead to a perfect frenzy of enthusiasm. The old spirit of independence is also kept alive by the quieter gatherings, when the aged men describe most vividly the old hunting days and exultingly tell of scalps, battles, glorious captures and well nigh fatal wounds. Leaving such an exciting circle and seeing the home of an agent or missionary, they are confronted by the proofs of pale-face power. The bitter hatred rankling

in their breast is excited thereby and readily bursts into a destroying flame at the first favorable opportunity.

7. Indian Religions. — This element enters largely into the constitution of Indian society, particularly the totemic bond. The "eponymous ancestor of *the totem* was a mythical existence and a sort of deity. Theoretically all members of the totem were kinsfolk of one blood." The utmost reverence is usually shown this tutelary animal or plant, with the expectation that the totem will reciprocate. Conventional designs representing this deity, and elaborately carved representations of it found on totem posts, especially of the Pacific Coast, testify to the belief in this social and religious power. More powerful, however, in its influence on the individual is the personal totem or manitou. It is usually an animal and is revealed in a dream at the first fast undertaken when the Indian becomes of age. Thenceforward this animal is worshipped, and his skin or likeness is thereafter borne about on his person.

While zoötheism, including many animate objects besides totems, is very prominent in the religion of the Indians, they also exalt the great objects in the heavens and the powers and forces of nature above the lower gods, thus arriving at what Müller calls *physitheism.* Confused sometimes with this worship, and rarely more than a step beyond it, is their belief in, and worship of, the Great Spirit. Less widely prevalent is hero worship — that of Hiawatha for example — and the worship of ancestors.

Prayer and fasting, demanding as a prerequisite cleanliness of body, belief in the immortality of the soul and in the long and difficult journey to the land of shadows which most believe to be the same place for all whether good or bad, are *other features of Indian religion.* In the central western portion of South America, especially, the worship of the sun was a prominent feature.

The Messiah Craze of 1890, which extended northward from the States into the Dominion, is an incident illustrating their

hope of regaining once more their old hunting grounds, and of their ultimate triumph over the hated white man. It may lead to many serious results, as was the case after their failure in the Minnesota Massacre to receive an answer to their prayers.

The Indian *medicine man* strongly resembles the Eskimo angakok, as both of them are in reality Shamans. In their worship, however, their is a wide difference. It has been aptly characterized as terpsichorean. Seasons of worship are observed usually in four-day periods, when the medicine man recounts to the people mythical tales, creation myths, and the doings of the gods in general. Various dances follow which are extended to such a length that the people become crazed, and the more susceptible fall into a trance. "These terpsichorean ceremonies are largely invocations for abundant harvests, rain, snow, successful hunting and fishing, and for health and prosperity generally; and on especial occasions for success in war. It is difficult to conceive of a more impressive scene than the close of a war dance which has been continued for four days, when the hell of passions seems to be open, and there pours forth a stream of weird song, ululation and imprecation, accompanied with symbolic mimicry of the horrors of war."

8. *Government Efforts for the Indians.* — Something must be said of the efforts made by the Dominion and the United States Governments for the amelioration of the unfortunate conditions surrounding the Indian.

(1) In *the Dominion,* where perhaps the authorities have best solved the Indian problem, the following factors seem to have largely accounted for their success. In the first place it must be remembered that the Indian population there is not so dense as in the States, being only a little over 100,000 in the vast Dominion, nor are they so hard pressed by the influx of white settlers. Again, the French methods of dealing with the aborigines, which are in the main followed by the British Government, have led to a friendliness which is quite marked.

The authorities have always endeavored to deal fairly and generously by the Indians, so that they have never had any genuine Indian war in the Dominion. Moreover, the system of mounted police and of Indian agents, the latter trained and continued in office through life, has brought about such a feeling of careful oversight and certainty of punishment in case of necessity, that there have been few collisions between the red men and those whom they regard as on the whole beneficent rulers. It should also be added that under the Hudson Bay Company's rule no Indian ever had occasion to complain of injustice. Consequently few crimes were committed and " bars and bolts were not needed on any doors." Another feature of the British system in the more settled parts of the Dominion is the allotment of farms to Indians, where they are under the training of persons appointed to this work and are leavened by white society near them. In 1896 nearly two-thirds of them were located where civilizing and Christian influences were near. The authorities are also especially careful about the prohibition of liquor selling. A Canadian speaker, Egerton Young, at the Mohonk Indian Conference of 1900 could with much truth assert: " In Canada we have no Indian question. We get along very nicely with our Indians there. They are all civilized and wear the white man's garb. They live on farms and till their own land. They have plenty of milk, eggs, corn, potatoes, and other nice things. We have no trouble about marriage laws in Canada. The law is the same for the Indian as for the white. If an Indian has two wives he is tried for bigamy. Our greatest difficulty is with the whiskey and the miserable saloons on the border." This distinguished speaker had especially in mind, however, Indians in the southern part of the Dominion where conditions are more nearly ideal than elsewhere.

(2) *In the United States* one can point to no such enviable record. As the veteran Indian advocate, ex-Senator Dawes, has shown, the initial difficulty in the States was the acknowledgement in early colonial times of the sovereignty of the red

man, which was an actual fact at the time. Later on, as the whites pressed westward, the hunting-grounds of these Indians were needed and the tribes were tossed from one meridian to another, until finally the reservation plan was adopted. Even these places of refuge, which the Government solemnly promised to hold inviolate from the white settler, were changed from time to time until the Indian now has scarcely any land east of the Mississippi.

The area of all *the reservations,* from which the Indian is not supposed to depart, is approximately equal to that of the New England and Middle States without Pennsylvania. Within these great prison houses they are supposed to have sufficient means of subsistence; but after killing off the game, this area becomes inadequate. Farming and other means of gaining a livelihood are distasteful, and what happened in the Indian Territory, given to the Five Civilized Tribes, is true to a limited degree of other sections. The Government had covenanted to prevent white men from entering that territory, but a railroad in some way gained a right to extend its lines through it. This brought in white station agents and others, until finally the whites in the territory numbered some 330,000, a far larger number than the Indians themselves.

But this territorial problem has not been the greatest injustice to which they have been subjected. The recommendations of the Government Report of the Board of Indian Commissioners for 1900 admirably summarizes the *various wrongs under which they are suffering,* as also some of the problems to be solved. These recommendations will bring the present situation in the United States clearly before the reader. (1) Stopping the issue of rations to able-bodied Indians who will not work. (2) A system of permanent records of all marriages, births, and deaths of Indians was strongly urged. (3) It was recommended that a law be passed requiring all marriages of Indians to be duly solemnized. This would put an end at once to the easy toleration of polygamy by the United States Government in dealing with a quarter of a million of its

people, more than 60,000 of whom have already become citizens. (4) Greater attention to cattle breeding and herding was recommended, since it would furnish a civilizing occupation for Indians whose reservations are not adapted to agriculture, but are well suited for grazing. (5) Another recommendation strongly advocated was the breaking up of tribal funds into separate holdings. This would put an end to the expectation of perpetual inheritance and new claims through an indefinite number of generations by people who may claim a strain of Indian blood, and therefore a share in undivided Indian tribal funds. (6) A compulsory law for school attendance for Indian children was an even more important recommendation. The Board of Commissioners urged that there be no separate schools, but that, so soon as possible, the children attend schools in common with the whites. (7) Caution in leasing Indian lands was also urged as being very necessary; since, as in the case of rations, this tends to increase the Indian's laziness and dislike for manual labor. (8) Other points, more general in character, which this Board, including some of the strongest Christian philanthropists in the country, recommended are as follows: The need of a comprehensive, unified policy in Indian affairs; the recognition of the individual, not the tribe; the strengthening of personality and of the family; the discharge of needless agents, which would result in the necessity placed upon the Indian to manage his own property and affairs; the need of school-gardening, of instruction in agriculture, of the practice in cooking for a group of three to six persons for Indian girls in government schools, and the need of surgical instruments for the agencies and for school physicians; the allotment of individual holdings to the Mission Indians of California; a more careful and scientific regulation of, and expenditure for, irrigation and water supply which, if not attended to, makes many reservations practically barren; for the 20,000 Navajos with but 200 children in school, the establishment of a system of industrial day-schools; and above all, the appointment of Indian agents

only on the ground of their experience and fitness for the place and the withdrawal of these positions from partisan allotment.

IV. The Decay of the Lower Races. — While this problem is present in connection with many other nature peoples, notably in the Pacific Islands, where it is again alluded to, it can best be treated at this point, as it is a most serious question for the missionary among the Indians and Eskimos, and as here we have fuller statistics than in other countries so affected.

1. A partial knowledge of the aboriginal Americans leads one to believe that their viability is not great. Even before the discovery of the New World, "periodical pestilences fearfully reduced the number of the population. The Spanish-Americans have a saying that when an Indian falls sick he dies; and the expression is scarcely too strong for the facts."

2. Statistics gathered since the discovery of America bear *conflicting testimony* in this matter. Thus in the Dominion they seem to prove that the race is increasing; yet those that know the Indians best believe that the figures are raised for the sake of the annual treaty payment. In Alaska, where there is no such inducement to falsify, they seem to be dying out.

3. If the *reasons for this decay* are sought, those who have spent years among them assign as the causes, drunkenness, small pox, measles, venereal diseases, dysentery, change of dress and food, idleness and other changes incident to reservation life, and mental depression arising from their feeling that opposition to the white domination is hopeless. As secondary causes, are noted famine, infanticide and abortion. The alleged non-fertility of savage women after bearing children to white men, and changes due to hybridization, apparently have little effect.

4. *Can this decay be checked?* or is it necessarily fatal? There is something well worth considering in the observations that Dr. Rink makes concerning the change of food due to the coming of the Danes to Greenland and the difficulties arising

from the destruction of native commerce by new trade conditions; also in the statement of Nansen as to the results of wearing thick garments for decency's sake in hot Greenland huts whence the man must go forth to icy waters and bitter cold. Dr. Brown may likewise be correct in reluctantly admitting that the Alaskan's thick coat of dirt and grease may be removed to the physical detriment of the native imbued with the new idea of cleanliness.

That *decay is not necessary*, however, is proved by the more accurate statistics of the United States, of those portions of the Dominion where they are carefully gathered, and above all, by those of Greenland where the enumeration is accurate and the utmost care is taken to shield the natives from universal vices, liquor, etc., of the European and to surround them with helpful incentives. Eskimos on the opposite shore of Davis Strait, who were once so numerous, are reduced to a mere handful because of the frequent visits of the whalers and attendant evils, and because no such wise provisions exist there as the Danes have enforced in Greenland.

5. *This Decay not Chargeable to Missions.* — While Hans Egede, the modern discoverer of Greenland, was a missionary, it is likewise true that he went to that land, not as a representative of a missionary society, but rather as the head of the secular trading colony. How many of the supposed evils that Nansen virulently charges against the early missionaries are due to missions and how much to trade he does not state. Perhaps the best answer to his popular tirade against missionaries is found in the words of Dr. Rink, whom he always quotes as his highest authority on Greenland matters: "In various discussions on matters belonging to the history of culture we even find the question treated, whether one nation may be more or less adapted for Christianity than another. If, judging merely from the outer appearance of the social state, this comparison has to be made, the laws and customs of the ancient Greenlanders might, even more than those of highly civilized societies, appear to conform to the social conditions

of the earliest Christian countries. Passing from the Christian religion itself to its first propagators in Greenland, the author is so far from accusing them of having the lion's share in the harmful influences above mentioned, that on the contrary they must be regarded as true benefactors of the natives." We may add that Nansen's criticism and that of others written in a similar vein would charge the missionary makers of modern Europe with all the evils that have subsequently been found in those countries and that are connected with a civilization not always truly Christian.

PART II. — MISSIONARY

I. Work for the Eskimo. — 1. *In Greenland.* — So far as the Western Hemisphere is concerned, mission work began in Greenland. More than 900 years ago, when Erik led his colonies to these icy shores, they brought with them Christianity. Thus we read of twelve churches, several cloisters and even one nunnery. It is fitting, therefore, that in this land modern missionaries should have almost completed their work. With the exception of a small colony on the eastern coast, missions among heathen are not being prosecuted in that land, though Danish Christians still oversee and aid the churches among the evangelized Eskimos. The Moravians withdrew in 1900 from their old field for the reason that they considered their work of evangelization completed. Their converts are now under the care of the Danish Government mission.

The station on the eastern coast just alluded to was started in 1894 by the Rev. Mr. Rüttel at *Angmagssalik,* and is likewise cared for by the Government. This is a most isolated station, though the missionary receives communications as often as those on many South Sea Islands, namely, once a year. The difficulties which he has experienced in learning the language and becoming acquainted with the people remind one of the earlier trials of the missionaries on the western coast.

The tendency of the Eskimos is to annoy new missionaries by grotesque mimicry. It has been their lot to have their auditors listen to exhortations and then pretend to fall asleep; or to ask that hymns be sung, only to drown them with drums or howling. Learning the alphabet may be facilitated by offering a fishhook for every letter learned, but when able to read the Bible the people may tell of some wonderful performance by their angakoks for every miracle recorded in Scripture. The nomadic character of the Eskimos during parts of the year also proves an obstacle. No special health difficulty is ordinarily experienced, nor would any one with good lungs suffer seriously in that climate despite the low temperature of winter. Missionaries note the singular simplicity and childlikeness of the natives which offer a fertile soil for the Gospel when once it finds lodgment. On the other hand, dulness and sensuality with a tendency to find in physical pleasure the highest good are great obstacles. In that section of Greenland amulets and fetishes, in the absence of idols, are prominent objects of regard; and these are employed by the wizards or angakoks against the missionary. A dim belief in God, though the people speak of him as a being far above their comprehension and reach, would seem to be a good starting-point for the missionary. As a matter of fact, it is of no special value. The natives distinguish only between men of different degrees of skill, and do not otherwise recognize any special social distinctions. Thus a man would be despised who was a poor fisherman, but moral and immoral qualities would not divide the community. The Danish missionaries who carry on the work among the Christianized Eskimos have a seminary for training workers, who to-day, as at the inception of the enterprise, find that the simple story of the cross secures the readiest hearing. If one asks for other results of work in Greenland, they can be found from Cape Farewell to Upernivik in a Christian community with all that one expects to see associated with it among that grade of people. Christian schools and schoolbooks, hymn-books, a translation of the New Testament in con-

stant use and the Old soon to be completed, are literary achievements that mean much when one considers the intractable nature of the language. A lack of self-dependence so greatly needed in church development has perhaps been the result of the domination of Denmark. So paternal a government being in charge of the country, self-development has been checked. The outlook is not especially hopeful; since in this barren country with the special problems incident to contact with civilization, the race cannot very largely increase.

2. *Labrador Missions.* — Here the Moravians are the prominent workers, though the Labrador Medical Mission is also in the field. When the preacher in his parish visitation finds a woman preparing bacon by chewing it before putting it in the frying-pan, and is liable to have the church lamps fail him because the oil has congealed, one can realize that work is prosecuted under *unusual conditions.* Another phase of the Moravian work, found also in other fields under their charge, such as Surinam and South Africa, is that of trade carried on under the superintendance of the secular arm of the Mission. This plan has led more than once to serious difficulties with the natives, particularly in Labrador; hence its aims and necessity should be stated. Professor Hamilton writes concerning this matter as follows: " From almost the inception of the work in Labrador this had been carried on for a variety of reasons — not to make profit as a main purpose, but that the comforts and necessaries of life might be procured by the natives without their being at the mercy of conscienceless speculators, whose transient visits moreover inevitably produced demoralizing results, and that the effort to advance the people in the scale of civilization might be facilitated by their being furnished an opportunity to dispose of the products of their industry at fair rates. Besides, the maintenance of a vessel afforded the mission its only sure connection with Europe." The vessel referred to has been for nearly a century and a half a succession of ships named " Harmony," but at present they are dependent upon transient vessels.

It is most interesting to see how these people appreciate the Word of God, and to note the *spiritual growth* of some of them. Early in the last century, when a Harmony of the Gospels was provided for them, the Eskimos of their own accord collected and sent to England what they could as a thank-offering for the much prized book. An indication of the kind of life fostered among the more thoughtful of them is seen in the remarks of one of their number: " I often think on rising in the morning, About this time my Saviour was for my sins crowned with thorns, mocked and scourged; about noon I think, Now my Saviour was condemned to death; and in the afternoon I remember his crucifixion and death, and the full redemption he wrought for me; and in these thoughts the time passes very quickly."

On the other hand Labrador missionaries are tried beyond measure by the *sins of their converts.* Thus, after some of them had become offended by fancied wrongs received from the missionary trader, an assembly was held at the house of the ringleader at which an actual descent of the Holy Spirit was claimed to have been witnessed. " A post in the house was worshipped as the cross of Christ, and the Eskimos were fetched in from neighboring houses that they might kneel before it. The leaders then breathed upon their hands folded on their breasts, thus imparting to them the Holy Spirit. The celebration of the Lord's Supper was also travestied." Happily these extravagances soon vanished. In the midst of such experiences of encouragement and sadness the Mission moves forward, establishing new stations and rarely giving one up, until twelve per cent. of the population are communicants.

Another enterprise of small pretensions but of great usefulness is that of *Dr. Grenfell,* the Labrador Medical Mission. In his hospital yacht, he steams about from point to point, healing the sick among the Eskimos and living and preaching the gospel. Two small hospitals have been established and are very greatly appreciated. *Mr. Peck* of the C. M. S. has done some excellent Labrador work, first from his old station on

the Little Whale River, Hudson's Bay, and more recently through a small book furnished the Ungava Bay Eskimos from his present headquarters on Cumberland Sound. One of the Moravians reports that the seed sown by Mr. Peck and nourished by the truth contained in his book, embodying in syllabic writing selections of Scripture, prayers and hymns, had so prepared the way that "it was touching to see how the majority of them literally devoured my words." Upon hearing Mr. Stecker sing hymns the words of which could be understood they were in ecstacies and immediately took some of them down.

3. *Eskimos of the Dominion.* — As one passes from Labrador northwestward toward Alaska, he is delighted to find true friends of the Eskimos laboring under the Church Missionary Society. The sailor missionary to these people, Rev. Edmund Peck, began his labors on the *southeast shore of Hudson's Bay,* in 1876. Setting himself the task of securing from eighty to one hundred Eskimo words a day either from the people or from a Labrador Testament, he was soon able to teach those of Little Whale River in an iron church forty feet by twenty that he had erected. After fourteen years' labor on the shores of Hudson's Bay he went boldly northward and with an associate began work among the natives of Blacklead Island, in Cumberland Bay. Here we see them fascinating the people with lantern slides, building most laboriously a church out of whalebone and seal-skin only to have it eaten up by hungry dogs at night, trying to find equivalents for sheep and other unknown terms as they translate the Scriptures, delighting the children with a Christmas tree made of two barrel hoops, living in snow houses, seeing their snow church broken through by dogs that drank up the oil in the lamps, and so impressing the Gospel upon the people that a woman started out and traveled a great distance along the shores of Davis Strait, taking her books with her and teaching the natives. No wonder that this converted sailor, who after his conversion "was keenly desirous of being sent to the wildest and roughest mission

field in the world, if only he might there be privileged to win souls for Christ," should be able to say, after twenty-three years of service among the Eskimos, that he had never had such spiritual joy as in Cumberland Sound. A no less valuable work for these people has been accomplished along the *western shores of Hudson's Bay* by other missionaries of the Society, notably by Archdeacon Lofthouse, whose journeys were as extensive as Mr. Peck's without his preparatory training before the mast. On distant coasts and islands he has had the pleasure of finding Eskimos who had learned the Gospel at his northern station of Churchill.

Passing to the remote *northwestern portion of the Dominion,* one finds the scenes of the zealous and heroic labors of the veteran Bishop Bompas and the less well known Eskimo missionaries of the C. M. S., Archdeacon McDonald, and the Rev. I. O. Stringer of the Canadian Church Missionary Association. The latter and his wife are teaching school, and he dispenses medicine and itinerates over ground never before traversed by whites. Beginning with a blacksmith's shop as a church, they have reached the luxurious stage of a sod house and frame building.

4. *The Alaskan Eskimos.* — A peculiarity of the work in this territory is the close relation between the United States Government and the missionaries. This is largely due to the fact that the most influential man in the territory, Rev. Sheldon Jackson, D.D., is at once the Government's General Agent of Education in Alaska, and is also deeply interested in missions from his earlier experience in that work.

The *reindeer stations* which owe their existence to the care of Dr. Jackson serve the Eskimos as a training school in industry, while they promise to provide for one of the greatest physical needs of the territory, a new supply of food of greater hygienic value than the rapidly disappearing fat of those regions. Moreover, the reindeer have already served an admirable purpose as mail carriers and as transport animals in a land which, since the advent of gold-seekers, demands better

means of intercommunication. The Presbyterians, Congregationalists, Episcopalians and the Evangelical Mission Union, as well as a number of Eskimos are profiting by their introduction, and each of the reindeer stations is an object lesson in morality and industry. Where some of the Eskimos have been in the States there is a noticeable regard for cleanliness, clothing, language and good behavior.

Schools are much emphasized by the various missions in Alaska. The natives are not as well able to do good work as in a more favorable climate. Thus one teacher complains that in the winter a sort of hibernation makes the scholars late in reaching schools; in the spring the children are wild to be out of doors; and in the summer the intense heat makes it necessary to close school.

Medical missions are more appreciated, and instances are known in which patients have come for relief a distance of more than 300 miles. The prevalence of itch makes these easily cured cases a leverage of great value. One of the Moravian nurses has gained a great reputation for herself by hastening to the sick in a frail skin kayak while the river was full of ice that might have crushed it as easily as an egg-shell. At the point of mainland farthest west in America, Cape Prince of Wales, the Congregationalists have been enterprising enough to print the "Eskimo Bulletin," one of the native boys being its compositor and artist. At the same station the natives have built and found very useful a structure called "Thornton House," in memory of the missionary who was cruelly murdered by Eskimos some years since. It is used by them as a workshop, clubroom and for other purposes. Dr. Marsh and his wife of the Presbyterian Board occupy the most northerly mission station in the world except Upernivik in Greenland. Here the missionary appears in the new rôle of ministering to icebound whalers and caring for the reindeer relief expedition. The *prayer meetings* held in all the stations are such that Dr. Jackson has said, "I have been in all sections of the United States except Florida, but I have never seen such living prayer

meetings as they have among those native Christians in Alaska."

The missionaries laboring here are troubled considerably by dampness and cold, but soon learn to accommodate their clothing to these conditions. As they become acquainted with the people, they find them industrious, docile, peaceable, and willing to assume support of their own school and religious work so far as the Government does not furnish them with education. Like their Greenland neighbors, they are nomadic, which causes some difficulty. The obstacles in the way of developing Christian character among the people could be largely overcome on the one hand by securing regular employment for these people, and on the other by acceptance of the Gospel, as is shown in the case of many converts. The shaman or medicine man is a great factor to draw them back into the old life, as well as their persistent belief in evil spirits supposed to be subject to him. As the Government has emphasized the work for children, so the missionary finds that in them and in the men are the most hopeful element of society.

If the reader labors under the impression that *mission work* is not *needed* among the Alaskan Eskimos, he should read an address delivered by Dr. Jackson at Lake Mohonk, in 1900, in the course of which he says: "The Eskimos are heathen with all the cruelties that attend heathenism in the South Sea Islands or elsewhere; and these are living under the Stars and Stripes! Two years ago a Swedish missionary, learning that I was going to Washington, wanted me to plead with the Secretary of the Interior to see if some force could not be exerted in his parish to prevent parents from destroying their new-born babes, infanticide being so prevalent that he felt it was necessary for the Government to interpose with its strong arm. Last winter on St. Lawrence Island, a missionary, who had just gone there and who had not been there long enough to exert much influence, was invited to a native house to witness the destruction of the grandmother. He went, hoping that he could prevent the killing, but this he was unable to accomplish. This woman

was one of seven in that small village killed by their families during that winter. The old lady was dressed in her best as if to celebrate her birthday. The children and grandchildren assembled, also dressed in their best, and when all the circle were present, the old lady took her seat in the center of the floor, adjusted the cord to her own neck, and her son, placing a stick between the cord and her neck, strangled her. This sort of thing is going on everywhere outside of the places where Christian churches are established. Polygamy prevails everywhere outside of Christian communities. Witchcraft prevails. If I could give you the eye of omniscience, I could show you some mother ordering her newly-born babe to be thrown out of the hut to be frozen to death or torn in pieces by the dogs. You might see repeated the scene that occurred in one of the villages, where a man was about moving his home from one village to another. The family consisted of his wife and grown son and an invalid daughter. He loaded the sleigh, hitched up the dogs, and not being willing to trouble with the invalid daughter, drove his knife to her heart, and then they started on. You might see men, women and children tortured to death as witches. It occurred last year, and will occur every year until the Christian churches wake up and determine, God helping them, that such influence shall be poured in there as to make these things impossible."

5. *Some Results of Eskimo Missions.* — In addition to those already mentioned, Dr. Thompson's observations are worth quoting: " It is of comparatively small moment that the original Eskimo huts with windows of ice-slabs or seal-bladder have given place to houses with glass windows, an iron stove in the middle, and blankets instead of reindeer-skins for the bed; that the people have developed a creditable taste for music, learning tunes readily, many of the women and children possessing sweet voices; that the Eskimos succeed as draughtsmen, while our Indians draw like children and Polynesians do not draw at all. Moral elevation is the main thing. The Week of Prayer is now observed at all the stations. Schools kept by

the missionaries are maintained at each station and all that could be reasonably expected has been accomplished." If we turn from Labrador, about which Dr. Thompson is writing, to Alaska, and compare present conditions with those existing before the advent of missionaries, we note that the old communal life with its evils — and, it must be admitted, certain material advantages also — has given place in multitudes of cases to individual homes of some slight degree of comfort. Legal marriage is insisted upon; children are cared for as never before; and it is reported that parents have learned to take pride even in their daughters.

II. Missions among the Indians. — 1. *In Alaska.* — The Indian field includes the interior regions of northern Alaska, especially along the Yukon, and the coast south of Mt. St. Elias. The societies engaged in Indian work are the Presbyterian, Episcopal, and the Swedish Evangelical Mission Covenant.

Schools are a main reliance. Everywhere successful, those which give special attention to practical training are of greatest value. The most extensive of these is the Sitka Training and Industrial School of the Presbyterians, established in 1880. The avowed object of the institution is to train Indian youth to "meet the changed conditions of life made necessary by the influx of white people, the taking up of fishing streams, the opening of mines, etc." This calls for a more liberal and broader education along intellectual and industrial lines than is secured in ordinary schools of the territory. "A common English education is given. The girls are trained in the domestic industries so that they are fitted to become intelligent housewives. The boys have a training in trades, such as boat-building and carpentry. They also make all the shoes worn by the entire school. One of the most interesting parts of the work is that of settling the graduates who unite in Christian marriage in the model village which is on the mission grounds. The terms are so liberal and the arrangement so satisfactory that these young people are anxious to avail themselves of

the opportunity to secure a home for themselves." The influence of young women who give their lives to this form of service is most elevating and important. In some of the coast stations liquor is clandestinely secured, and since women as well as men indulge, their children flee to the mission house as a haven of refuge from the home pandemonium. When in addition to education, the school makes provision for taking those girls who are about to be sold to a life of shame, their value is still more apparent.

Itinerating in a land where "men are few and miles are many," is a difficult, but important work. Little groups of Christians, isolated from Christian fellowship, and surrounded by superstitious opponents of their new faith, appreciate the visits of their white friends. *Medical work* is likewise a potent agency in winning friends and alleviating suffering. The hospitals of the Episcopal Board at Circle City and Skagway, though only partially devoted to Indian patients, and the Sitka hospital of the Presbyterians, are the means of reaching most effectively very many. The *usual forms of station work,* however, have done the most for the Alaska Indians. The transformations wrought by such means are well described in an address made by Toy-a-att, a Christian chief at Fort Wrangell: "When I was young, I was a great fighter; now I have learned from Christianity to fight no more. Christianity has changed us. Formerly we thought the crow made us and made these mountains and the water and everything; now we know God made it. We not like as we used to do — fight, shoot, wound, trouble all the time. Now peace all the time. See my house — no ball or shot go through it. All God's work now. Before the devil say to quarrel and fight and do bad. I have a Saviour. He died on the cross to save me. I am now old. When I die, I know where I go: I am in a bay where no wind; no wind now to upset my canoe and trouble me. The Lord is my light and my peace."

Perhaps the most unique work for the Indians is that of

William Duncan at the Annette Islands. The original *Metlakahtla* which this remarkable man founded was under the care of the Church Missionary Society in British Columbia. Owing to unwillingness to permit his Indians to partake of the Sacraments, and misunderstandings that were mutual, the work there was given up and a new settlement was started on Alaskan soil. What he has accomplished in civilizing the Indian is well summarized in a statement that Mr. Duncan makes concerning a critic who returned to the new settlement when it was ten years old: "We had about three miles of good sidewalks, eight feet broad, on which we could parade; 120 good houses, occupied by the natives, and each built on a corner lot. Back of the little town our beautiful church, with capacity for seating 800 people, also a large school-building, with its twelve gables, and a town hall, with separate apartments for the town council, Sunday-school teachers, musicians and library and reading-room. Near the beach a guest-house for strangers, and mission premises to accommodate two families and twenty boarders under training, all which attracted him. The industrial plant next invited his attention. It consisted of a salmon cannery, employing in the salmon season upward of 200 natives, and two steamers, which are run and engineered by natives; also, a sawmill of fifty horse-power, managed entirely by natives, and driven by water-power conveyed in iron pipes from a lake two and a half miles away, and 800 feet high. In addition to these he could see several general stores and workshops for boat-building, etc., all owned and carried on by natives. The giant forest of ten years before had disappeared, and the ground was producing vegetables and small fruits. On this gentleman's return to the steamer he seemed humbled, and frankly confessed his surprise at the changes, for he saw that we had raised a home in ten years far superior, in every way, to the one we left in British Columbia, which had taken us twenty-five years to build. Whether or not he ascribed our progress to the right cause I cannot tell. We know, however, that the Gospel of

Christ accepted has done it all, and to God be all the praise and glory."

The last sentence quoted is the *secret of Mr. Duncan's success.* In it the Church is a central object, and since removing from British Columbia it goes by no denominational name, calling itself simply the Christian Church of Metlakahtla. The natives are taught that while they owe no exclusive allegiance to any one denomination, they are to be in union and fellowship with all evangelical Christians. The Mission is under no Board, the Indians themselves by their industry earning enough to supply ample means for church, school, medical and other mission expenses. The church building costing over $10,000 was paid for, with the exception of $3,000, by the Indians themselves. The foundation upon which Mr. Duncan originally started a Christian village was the agreement by the Indians to live up to the following fifteen regulations: "To give up their Indian devilry; to cease calling in conjurers when sick; to cease gambling; to cease giving away their property for display; to cease painting their faces; to cease drinking intoxicating drink; to rest on the Sabbath; to attend religious instruction; to send their children to school; to be cleanly; to be industrious; to be peaceful; to be liberal and honest in trade; to built neat houses; to pay the village tax." So interested were these people in the new order of things that, although Indians usually go to bed with the sun, they turned night into day in order that they might be "fixed in God's ways" as they said. As late as midnight or one o'clock, Indians came in to receive instruction, and revival scenes of remarkable power have marked the history of the work at that time and frequently since.

2. *Indian Missions in the Dominion.* — According to the 1899 Report on Indian Affairs, of the 98,981 Indians in the country only 15,147 were still pagan. Though 39,794 were Catholics, the earnest work of Protestant missionaries has won great victories in the frozen land and along the southern border. The societies laboring in this field are the Colonial

and Continental Church Society, the Church Missionary Society, the Society for the Propagation of the Gospel, the Missionary Society of the Methodist Church in Canada, the Presbyterian Church in Canada, the Woman's Baptist Home and Foreign Missionary Society of Manitoba and the Northwest, Qu'Appelle Dicoesan Mission, the New England Company, the Canadian C. M. A., and the Moravians. A few Indians are reported as being Seventh Day Adventists, Plymouth Brethren and adherents of the Salvation Army. Details as to the work of these societies may be seen in Volume II. The denominational membership is given in the Report as follows: Anglicans, 16,362 Indians; Methodist, 10,757; Presbyterian, 1,367; Baptist, 922; Congregationalist, 72; other Christian beliefs, 460.

One great secret of the success achieved by the Dominion Government in dealing with the Indians is found in *the school system* through which the children are brought into close touch with the civilization and Christian influence of the whites. Of the 281 Indian schools reported by the Government, 144 were conducted by Protestants, while of the two grades of schools exerting the greatest influence, 12 of the 22 industrial schools, and 18 of the 34 boarding schools were under their care. In the industrial and boarding schools of all grades, unusual attention is paid to moral and religious instruction, so that these Indian children and youth receive far greater care than do pupils in such schools in the States, and some of them surpass in this respect the record of Wales and Scotland. A majority of schools of the two higher grades emphasize as helpfully as the Sitka Industrial Institute of Alaska practical training in trades, farming and housework, and at the same time impart a good amount of instruction in the usual school studies. Boarding schools meet fewest objections, as day-school work is sadly interfered with because of migratory habits. The school being on the reservation, the parents have an opportunity to see their children occasionally.

The *isolation* felt by Indian workers in remote regions is

well pictured in a letter from a Mackenzie river missionary of the C. M. S.: "We reside not far from the arctic circle amid wild mountainous scenery. Either the wild fury of storms rages, or dead calm with intense cold prevails, interchanged with bright sun and cheery ice and snow landscape for eight months of the year. Ice-blocked and snow-bound, dense forest covers the banks of the Mackenzie River, and beyond a trackless desert of beautiful, perfectly dry snow. Upward of 1,500 miles beyond the outer limit of Canadian frontier border of civilization, and our nearest missionary brother fifteen days' journey. Cut off from white people, shut up among red Indian savages; oh, what vast solitudes! what extreme loneliness! Rough life, hard fare and our family in England call forth powers of endurance, good qualities of heart and head; also much physical and spiritual strength are required." Notwithstanding such trials, as a result of this man's work and his wife's, constant recruits were won from the Tukudh tribes. It was from among them that the first Dominion native came who was ordained within the arctic circle, John Not-afraid-of-mosquitoes.

The work done by the *evangelistic missionary* has been described with great vividness in the books of Egerton Young of the Methodist Church. Traveling from place to place in canoes or by dog train, the life is full of interest. The invention by James Evans of a syllabary for use among Indians makes learning to read a comparatively easy matter, and the missionary with a burnt stick can use a convenient rock for his book. At present, however, this system is less used than formerly. The interest that they take in the Word of God, the delight in camp meetings, one of which is attended by more than a thousand Indians, and the fidelity of many of them to the truth when they must suffer for their faith, make one ready to assent to the assertion of Professor Warneck that "the redskins are quite capable of civilization when they are fairly treated, and are more accessible to Christianity than any other people."

Yet *problems* abound. The two most serious ones are the proselyting efforts of Romanists, and the illicit sale of liquor. They not infrequently trespass upon reservations where the Government authorizes Protestants to labor. They have been known to offer money to allow the priests to rebaptize children, or have prejudiced the people against Protestantism by distributing pictures of Luther and Mohammed going down to hell together. The sale of liquor cannot well be stopped, as the Indians desiring it will never betray the illegal dealer.

3. *Indian Missions in the United States.* — Here, as in the Dominion, *Government effort and missionary activity coöperate* in the work of uplifting the Indian. As a result, in 1899 of the 187,319 Indians, exclusive of the Five Civilized Tribes, 31,655 were communicants of Catholic or Protestant churches. These Christians worshipped in 348 church buildings, and were under the care of 266 male and 141 female missionaries, not counting those who were exclusively teachers. Twenty-three per cent of these Indians could read; twenty-eight per cent used English well enough for ordinary purposes. They lived in 25,236 dwelling-houses; and sixty-eight out of every hundred had exchanged either wholly or in part their savage costume for civilized dress. Catholic and Protestant religious societies and individuals had contributed during that year $119,407 for religious work and kindred purposes, and $261,515 for Indian education.

The only *criticism* that seems to have any weight with officials is that missionaries by their advice and influence tend to foster tribal life instead of isolating Indians from their fellows and inducing them to enter the general life of a cosmopolitan community.

The following list shows the states or territories, churches or societies, and tribes — as they are known to the Government — associated with Protestant missionary effort. *Arizona:* Christian Reformed, Connecticut Woman's Indian Association, Gospel Union, Methodist, Presbyterian; Moqui, Navajo, Pima. *California:* Methodist, Moravian; Mission, Round

Valley. *Colorado:* Presbyterian; Southern Ute. *Florida:* Protestant Episcopal; Seminole. *Idaho:* Connecticut Woman's Indian Association, Methodist, Presbyterian; Nez Percé. *Indian Territory:* Baptist, Friends, Methodist, Presbyterian, Protestant Episcopal; Choctaw, Quapaw. *Iowa:* Presbyterian; Sac, Fox. *Kansas:* Moravian; Chippewa. *Minnesota:* Protestant Episcopal; Chippewa, Medawakanton Sioux. *Montana:* Presbyterian; Fort Peck Sioux. *Nebraska:* Congregational, Presbyterian, Protestant Episcopal; Omaha, Santee Sioux, Winnebago. *New Mexico:* Methodist, Presbyterian, Reformed Church of America; Apache, Zuñi Pueblo. *New York Indians:* Baptist, Friends, Methodist, Presbyterian, Protestant Episcopal. *North Dakota:* Congregational, Presbyterian, Protestant Episcopal; Fort Berthold Indians, Devil's Lake and Standing Rock Sioux. *Oklahoma:* Baptist, Friends, Methodist, Presbyterian, Reformed Church of America, Reformed Protestant, Mennonite; Fox, Iowa, Kiowa, Osage, Sac, Shawnee, Wichita. *Oregon:* Methodist, Presbyterian; Siletz, Warm Springs. *South Dakota:* Congregational, Presbyterian, Protestant Episcopal; Cheyenne River, Crow Creek, Lower Brulé, Pine Ridge, Rosebud, Sisseton and Yankton Sioux. *Utah:* Protestant Episcopal; Ute. *Washington:* Congregational; Skokomish. *Wisconsin:* Methodist; Chippewa. The Woman's National Indian Association is auxiliary to a number of the above churches.

Notwithstanding the fact that *mission schools* in the States are less helpful in a practical way than those of the Dominion, the Honorable W. A. Jones, Indian Commissioner, says of these schools in his last official report: "The labors which they do in an educational way are of inestimable value for civilizing these people, and while a heavy burden must rest, as it should, upon the shoulders of the Government, yet these little institutions of learning with their faithful Christian workers are important adjuncts." In 1899 more than eighty-two per cent. of the Indians in mission boarding-schools were found in those conducted by Protestants. That these efforts should

be maintained is evident from the statement of the Superintendent of Schools in Indian Territory. He shows that the Five Civilized Tribes of that territory were benefited very largely while schools were carried on under the care of missionary societies. Later when these tribes made educational appropriations, and took matters in their own hands, the schools began to retrogade, and nepotism was the order of the day. Thus one Indian chairman of a school board placed in office his sister, two sisters-in-law, an uncle, a niece, a brother-in-law's daughter, and six cousins.

As for the *evangelistic work* of mission churches, it is especially important for the very reason that religion is less taught in government schools than in Dominion Indian schools. It is found that where a church is planted near a government school, the pupils or students attend the services, and a religious work can thus be accomplished outside the school building which is most necessary. Moreover, the missionary's daily contact with Indians in their cabins is of the highest importance, since it is the only civilizing agency that comes close to the life of many. Multitudes feel the power of Christianity when they see the hand of Christian love stretched out to aid those whom the Indian agent or squatter may despise or treat roughly.

Object lessons are very helpful in all Indian work. Thus the labors of Miss Sybil Carter as she lives and teaches the Gospel, while at the same time lace-making is taught the Indians, are proving very fruitful. Other strong missionaries like the Riggses, Miss Collins, and a multitude of equally successful workers impress themselves upon the Indians; and when they see Moravians engaging in agriculture, and missionaries of other denominations laboring with their own hands, the dignity of such work is greatly enhanced in their view.

The *organization of young Indian life* into an aggressive evangelistic force is difficult, but very important. Thus the introduction of young people's societies, though attended with

great difficulties, and the annual conference of Young Men's Christian Association leaders with the young Indian men, are germinal forces that will grow into elements of great power. An Indian Secretary gives his entire time to the work, and local Associations are proving very useful.

A section from the Report of the Board of Indian Commissioners to the United States Government in 1899 will fittingly close this section. "We wish to express our conviction that there has never been a time when the influence of Christian missionaries and of distinctively Christian schools among the Indians was farther reaching in its effects, or was more needed, than at the present time; and we trust that the churches and missionary societies, who in past years co-operated with the Government through the contract system by which their schools were in part supported, will continue and increase their efforts for the Christianization and civilization of the Indian. At the meetings of this Board at Lake Mohonk and in Washington, it is made evident by all reports which come to us from workers in the field that no influence is so potent in uplifting the Indians and fitting them for intelligent American citizenship, as is the example and the helpful teaching of Christian men and women who make their homes among the Indians."

II

MEXICO

PART I. — GENERAL

PASSING southward through the United States we reach Mexico, the Egypt of the Western Hemisphere. Shaped like a vast cornucopia opening northward, this colossal horn of plenty seems ready to pour forth into the world its abundant tropical products and the wealth of its mines.

I. MEXICAN SCENERY AND CLIMATE. — The traveller is impressed variously according as he journeys through the three widely differing climatic zones, known since the Spanish invasion as the tierras calientes (hot or littoral lands), tierras templadas (temperate lands), and tierras frias (cold lands).

1. The mean annual temperature of *the tierras calientes* is 77° F., and save in the swampy forests or in those sections where irrigation is impossible, its general fertility variegates the landscape with stretches of maize, rice, pineapplės, oranges and extensive banana jungles. Those coast lands not alluvial are usually occupied with low scrubby growths of cacti and spinous plants. Naturally this division is least healthful for foreigners, especially where yellow fever prevails in summer.

2. Rising rapidly from this lower terrace to the great central plateau, which varies in height from 3,000 to 5,000 feet above the sea, one finds oneself in the temperate climate of *the tierras templadas,* where the mercury ranges from 62° to 70° the year round. This has been called the Paradise of Mexico, combining as it does a climate scarcely surpassed in the world with most magnificent scenery and a wealth of semi-tropical vegeta-

tion, including, however, all the cereals, fruits and vegetables of Central and Southern Europe.

3. *The tierras frias,* or cold lands, could only be so named by dwellers in a warm climate like that left by the Spanish invaders, as the mean temperature of these higher regions — varying from a mile above the sea-level to snow-capped summits, ten of which are more than 12,000 feet in height, and two of them upward of 17,000 — is in the neighborhood of 60° F. "Most of the grand central plateau is located here. Its rainfall is about five times less than in the temperate lands, and it produces all the products of the cold latitudes, as wheat, oats, apples, etc."

4. *The rains* in most sections begin in June, increase in July and end in November; though in districts farther inland the rainy season is shorter. They fall somewhat regularly during this time from one to three hours daily, the atmosphere being clear during the remainder of the day. As there is practically no winter, the rainy and dry seasons give the only variety to the year, since the trees lose their leaves one by one and hence are always covered with foliage.

5. So far as its missionary occupation is concerned, few missionary countries are so healthful. At high altitudes, however, nervous persons are likely to suffer, and on the coast fevers are prevalent. As for *general attractiveness,* the average Mexican missionary will endorse the somewhat enthusiastic words of Minister Romero: "As a whole, the Mexican climate, if not of the most invigorating nature, is certainly one of the most delightful in the world. The zone of temperate lands — oceanic slopes — enjoy an everlasting spring, being exposed neither to severe winter nor to intolerable summer heats. In every glen flows a rippling stream. Every human abode is embowered in leafy vegetation, and here the native plants intermingle with those of Europe and Africa. Each traveller in his turn describes the valley in which he has remained longest as the loveliest in the world. Nowhere else do the snowy crests or smoking volcanic cones rise in more im-

posing grandeur above the surrounding sea of verdure, all carpeted with the brightest flowers. In these enchanting scenes there is still room for millions and millions of human beings."

II. MINERAL WEALTH OF MEXICO. — This, even more than the vegetable productions, is destined to make the republic increasingly important. In this particular Mexico stands in the foremost rank among the nations, and her riches are practically inexhaustible. While most of the metals are found, iron, silver and gold are the most valuable. Though gold first attracted the attention of the Spaniards, the immense silver deposits later came into greater prominence. From the main lode of Guanajuato, Humboldt said, in 1800, that one-fifth of the silver then current in the world had been obtained. While such estimates are apt to be defective, " the records of mints and other sources show an output from 1521 to 1891 of $3,570,370,247 in silver and $276,970,173 in gold, but these are probably very far below the true totals. Bancroft calculates that the entire mineral product of Mexico reaches $67,000,000 " a year. When the lack of transportation facilities and of coal is overcome, other mineral deposits will also be most profitable, as a single hill, the celebrated Cerro del Mercado, is estimated to contain 300,000,000 tons of iron ore averaging seventy per cent. of metal.

III. ITS INHABITANTS. — Mexico, with a territory as large almost as that of Germany, France, Spain and Italy combined — more than a fourth the size of the United States — had a population in 1895 of 12,491,573, an average density of a trifle more than sixteen per square mile. To-day the United States has a population of only 25.7 per square mile.

1. Nineteen per cent. of these are of pure, or nearly pure, white extraction. Many *Spaniards* come over when mere lads, and by dint of diligence, frugality and temperance, they become great farmers; and, if they realize their ambition and marry the daughter of a rich land-owner, they end their life as retired millionaires. The Spaniard of Mexico " is forceful of

word and phrase, energetic in his movements, immensely vital, tremendously persistent and wonderfully enduring."

The *English,* who formerly held much of the drygoods trade of Mexico, have yielded before the superior economy of the *Germans.* The latter succumb before the *Barcelonnettes* with their still closer methods.

Many of the *Americans* are speculators and "dreamers of golden dreams," who "live for the eyes of other people." The better classes from the United States have effected many changes; but they find it is less difficult to introduce improved means of transportation, finer hotels, electric lights, etc., than to overcome the noonday siesta and the incubus of feast-days, saints-days and holidays with the push and enterprise of their northern home. Romero says of these men: "It is easier for Americans in Mexico to fall into Mexican ways and Mexican moral views, than it is to convert the Mexicans to the American views of life."

2. The *Indian race* contributes thirty-eight per cent. of the population or 4,746,000, of whom 1,908,707 are of pure blood. Descendants of tribes that have amazed the antiquarian by the evidences of their early and remarkable culture, many proofs of which survive in the extensive ruins of the country, they retain to-day few traits of their illustrious ancestors. While changes are gradually taking place, they generally "lead a life of their own, mingling but not mixing with the other races. From them chiefly are drawn the peons or agricultural laborers, who, through a system which keeps them permanently in debt, to-day are scarcely less slaves than were their ancestors under the Spaniards. The Indian is a poor workman and unreliable, though as a rule tractable, if well treated. His wants are few and his small surplus earnings usually find their way in a few hours into the pockets of the priest, the pulque sellers, or the proprietors of bull-ring, cock-pit, or monte table. He has no idea of honesty, however. He does not steal on a large scale, but tools, saddlery and crops must be constantly watched. The Indians who are not employed on the estates usually live in

communities resembling the old village communities of Europe." This class of Indians "betray that gloom and incurable sadness which seems to hang over nations destined to perish."

Some of the *prominent men* of modern Mexico, like Juarez, President and statesman, and Morelos, the soldier, were pure-blooded Indians. Fortunately there is no prejudice felt toward this race, and if well educated, they are sought in marriage by the highest Spanish families. Like other branches of their race, however, they are decreasing, owing to insufficient nourishment and shelter, lack of care in sickness, small-pox, faulty treatment of infants and premature marriage.

3. The mixed white and Indian race, known as *mestizos,* make up the largest section of society, some forty-three per cent. in all. Their white blood usually gives character to the mestizos, and many of them are very intelligent and skillful. They are always courteous and polite — even to an enemy — and are so open-handed that the proverb says of the mestizo, "His purse burns." "The lower orders among them, the so-called leperos, are hopelessly idle and vicious."

4. *Hopeful Elements in the Situation.* — While the Mexicans as a whole have been accused of lack of enterprise and of indolence, this reproach is passing away with the coming of new and more favorable conditions and a *more stable form of government.* Realizing the necessity of a majority rule, hot-blooded partisanship is yielding before optimism and a thorough belief in their country and its future. This new national consciousness is also beginning to assert itself in the overthrow of lower forms of sport, such as the bull-ring, cock-fighting, etc.

Education, though still in a backward state, is becoming a matter of prime importance. "In 1898 the number of schools supported by the Federation and states was 6,738, and by the municipalities, 2,953; the number of teachers in both was 15,-505; there were 702,685 enrolled pupils and an average atendance of 470,557. The private and clerical schools numbered 2,667 with 125,393 enrolled pupils and an average at-

tendance of 95,542. Of the average attendance, 347,884 were boys and 218,215 were girls. There is also one military and one naval college. The number attending the higher schools is stated at 21,000." It should be remembered that the University of Mexico was formally established in 1553, eighty-three years before Harvard College, and that as late as 1824 Humboldt could say of this Athens of the New World: "No country of the New Continent, not excepting those of the United States, presents scientific establishments so great and so solid as those of the capital of Mexico."

5. *Diseases Affecting the Inhabitants.* — On the shores of the Gulf of Mexico marsh fever and phthisis are prevalent, and yellow fever is somewhat common up to the altitude of 2,500 or 3,000 feet. On the Pacific, bilious fevers and dysentery are foes to the natives, while on the highlands the skin is often covered with white, red, and black spots. The plateau people are often affected by the high altitude which is apt to induce anæmia and premature decay. Pneumonia, cancer and typhoid fever are also common maladies of the highlands.

IV. Two Historical Races. — In addition to what has been said, further particulars should be given concerning two of the early races of Mexico, whose descendants are still numerous. A consideration of what these races have been in the past will furnish a basis for hope of their development under the new conditions of the present century.

1. The names *Azteca* and *Mexica* are supposed to refer to the same group of races, and very probably Mexica comes from the name of the national war-god. In any case Prof. Tylor's statement concerning them was true in early times: "Based on conquest as the Aztec kingdom was, and with the craving for warlike glory fostered by the most bloodthirsty religion the world ever saw, it follows that the nation was above all other pursuits organized as a fighting community." If in war they were fiends, in the execution of justice they seem to have been thoroughly Draconian. The king when passing sentence usually sat with one hand on an orna-

mented skull and with a golden arrow in the other. To steal a tobacco pouch or even twenty ears of corn was a crime punished by death. When for so slight an offense the death penalty was exacted, there were naturally ingenious variations according to the degree of wrong. Thus for one crime, death might be inflicted by having the heart cut out on the altar, while for another the criminal's head was crushed between two stones, etc. The bloodthirsty character of their religion is referred to below, and is one of the most debasing elements in their life.

Their *material advancement* in spite of such barbarity was most marked. Living on the plateau, they were the great architects of the New World. The extensive palaces, no doubt less magnificent than the early Spaniards reported them, and a species of picture-writing almost alphabetic, are indications of their advanced condition, as were their system of government and their acquaintance with astronomy as exhibited in their complicated calendar. Agriculture was carried on with great skill and the utmost industry, while other trades were actively prosecuted.

As we have seen, the *present descendants* of these wonderful people only give slight evidence of their former civilization; yet it should be remembered that a large portion of the Indians in the state of Mexico and neighboring states are the descendants of these early men, and have in them innate possibilities of development.

2. According to some writers, even more marvelous were the early dwellers in Yucatan, whose descendants either of pure or mixed blood constitute perhaps four-fifths of the inhabitants. Their name, *Maya,* suggests the achievement which made their civilization in such a flat and dry country possible. It signifies " land without water," and this not so much because there is no rain, but because the porous upper strata permit all moisture to filtrate through, thus leaving the surface arid. In 1888 when Yucatan altogether had seven cities, sixty-two "ruined cities" were reported, an indication of the injury

brought to the country by the conquest and the consequent giving up of irrigation works. Although the surface is dry, it is easy to obtain water by sinking a well for a few feet. In addition to well-irrigation, the ancient Mayas spent many years in constructing reservoirs for unusually dry seasons. One of these subterranean cavities is 450 feet below the surface and the passage leading to it is more than a quarter of a mile long. The "ruined cities" just alluded to are remarkable even in their present state of decay, the remains found at Uxmal being particularly famous. What the origin of this culture was is still a matter of dispute among archæologists.

V. RELIGION. — 1. *Its Early Forms.* — The very name of Mexico recalls the contrast between the warrior period and those ancient days when the mild religion of its inhabitants was exempt from sanguinary rites; of the age of temple and pyramid builders reminding one of their predecessors of Babylon and Egypt. Later came the "war-god" stage when the stain of sin was cleansed by bleeding hearts torn from human breasts and held up by gory-handed priests toward invisible spirits. One remembers also that still later development of Mexican religion when "every temple washed its foundations in the blood of captives, mingled with offerings of the precious metals, of pearls and the seeds of all useful plants. Some were entered through a door in the form of a throat, in which thousands of skulls lined the jaws of the monster." Nor can one forget the great national ceremonies in which not even a royal victim could suffice, and so it became necessary to first deify and worship the youthful victims before slaying and eating these gods incarnate. It is said that during the period immediately preceding the Spanish conquest, no less than 20,000 human victims, including infants, were annually immolated for propitiating the rain gods.

2. *Religion of the Conquistadores.* — The greatest of these, Hernando Cortes, landed at Vera Cruz in 1519, and from the Conquest Catholicism has been Mexico's ruling religion. The transition was not so marked a change for the vanquished as

might be supposed. Though the pious monk held that "long experience has shown the necessity of depriving these men of freedom and giving them guides and protectors," and though the district, now known as the state of Jalisco, lost all but 126,000 of its 450,000 in the process, they found it "easier to bend the neck to the yoke of the demigods armed with thunder, than to rulers of their own race." Moreover, the natives had at last secured a release from the terrorism of the old religion. Little was said by the Catholic priests of the redemption wrought by our Saviour's death; "because the Spaniards, claiming immortality for themselves, were reluctant to teach the neophytes that their God could die." This faith increased in power, thanks to the Inquisition, and the Church controlled education and absorbed much of the wealth of the country until, by the proclamation of religious liberty in 1857, it ceased to be the state religion.

3. *Religious Conditions To-day.* — At present Church and State are absolutely separated and perfect freedom of worship is theoretically possible. Monastic orders are prohibited and ecclesiastical institutions are not permitted to acquire real estate. "No religious instruction or ceremony is allowed in the public schools, and never is a prayer offered as part of the program of a national celebration." There are at present thousands of progressive Catholics who are awake to the larger freedom of the times. Yet a great proportion of the Indian population keep to their old idolatry, having merely changed their idols for images of Catholic saints. The Emperor Maximilian's chaplain, Abbé Dominic, could say with much truth that the religion of the country was a baptized heathenism, a mixture of superstitions unworthy the name of Catholic.

PART II. — MISSIONARY

Protestantism approaches this republic and all Latin America with a different purpose from that which prompts its

adherents to go to non-Christian fields. Scattered over all the Mexican states are multitudes who for decades — or for centuries through their ancestors — have been reaping the benefits of Christianity. Few except the Indians are wholly ignorant of the great truths of our religion; in fact, of the Mexicans more than ninety-nine per cent. were Romanists in 1895. It is because of failure to emphasize what Protestantism regards as essentials, and because of gross ignorance concerning commonplace religious teachings, as well as in view of the divorce between religion and morality, that American and English Christians have stationed their representatives in Latin American lands.

I. The Force. — North America has naturally sent to the aid of her sister republic by far the largest number of missionaries and under the following societies: of Presbyterians, the Northern and Southern Boards, the Associate Reformed (South), and the Cumberland; the Methodist Boards, North and South; the American Baptist Home Missionary Society, Independent Baptists of the South, and the Southern Baptist Convention; the Protestant Episcopal Board; the American Board (Congregational); the Christian Woman's Board of Missions; the Friends' work; the American Bible Society; the Seventh Day Adventists and their medical work; and the auxiliary but important Woman's Christian Temperance Union. Great Britain is represented by the Plymouth Brethren, and Mexico herself is furthering the cause through the Junta Misionera Mexicana. Details of the work done by these societies are given in Volume II.

II. The General Situation. — Mexico is like nearly all sections of Latin America in the general problems confronting missions; hence much that is stated somewhat fully here will be understood as applicable in the three following chapters. Rev. H. W. Brown discusses them at length in Lecture V. of his "Latin America." We briefly summarize his discussion.

1. The foremost one is found in the *pagan or semi-pagan Indians* who in Mexico especially constitute so large a propor-

tion of the population. They are as yet scarcely touched and the work for their evangelization is as difficult as that in most pagan lands. Catholicism after four centuries of effort and with unusual helps of an external character has largely failed to reach them, thus standing in contrast with Catholic priests in the Dominion.

2. The second factor is found in the *adherents of Romanism,* who form so influential a section of the community. They "fall naturally into two groups, between which there are notable contrasts. On the one hand are the mass of ignorant, superstitious worshippers who accept what they are told and do what they are bidden with little or no thought. Over against these is a wealthy, conservative element, strong in social and political influence. They do not intend to yield without a struggle. Disestablishment has but served to arouse the Church to the putting forth of all her energies to make good what was lost in the struggle; and for this reason we must reckon with a revived Romanism."

3. *The liberal party* is a hardly less important factor in the situation. While it has secured religious liberty in Mexico, the party can not do further work. In fact most of the leaders are very skeptical in their views, and hence the way is open to infidelity or marked indifference.

4. What is demanded from the last and numerically weakest as well as the most suspected factor in the republic, *Protestantism,* is twofold in character. On the one hand it must elevate moral standards both of belief and practice, and on the other it must build up self-supporting and self-propagating churches of the Protestant type.

III. Character of the People and Prevailing Evils. — As missionaries face this situation, they are confronted with helps and hindrances in popular character and morals.

1. Those *characteristics most helpful* to the work are variously emphasized by different missionaries, as will be seen from the following quotations. Rev. H. W. Brown, M.A., writes: "The present Government is liberal and there is free-

dom of worship. The foreign influence, especially of the large American, German, English and French colonies, is strong in Mexico City. The number of Americans in the whole republic is increasing rapidly and is a liberalizing influence. Many hate Romish oppression of the past." Rev. Dr. Chastain speaks of the heart-hunger felt by many of the lowest classes for divine truth, leading them to eagerly buy Bibles and other religious literature, as well as to listen to the spoken Word. Others mention the desire for education, the love of liberty, the prevalent knowledge of God and nominal belief in Bible doctrines, the steadfastness of converts under persecution and native courtesy and hospitality, as being very helpful in their work.

2. But over against these characteristics are placed other *serious obstacles*. Fanaticism is most frequently mentioned as the great difficulty. Sometimes this is provoked by ignorant priests; in other districts it is so universally present that it makes work practically impossible. Fear of consequences, either as it affects their industrial prospects or their standing in the community, is a potent objection in the way of many, especially when it involves contumely and sneers. The Chinese trait of conservatism holds back most of the Indians. Rev. G. B. Winton describes the case of many as "a sort of constitutional inertness of will, coupled with mental sluggishness. They exhibit also many calamitous results of an unmoral — often immoral — form of so-called Christianity. The divorce in their thought between religion and morals is a tremendous obstacle." Two prominent missionaries feel the difficulty arising from previous contact with the United States, whence almost all of the workers come. The war of 1847 has not been forgotten and many Mexicans fear a "pacific conquest" of their republic by its powerful northern neighbor. *Specific sins* that must be driven out before the Gospel can find place are drunkenness, gambling, impurity, Sabbath desecration, and a variety of superstitions which thrive in the favoring soil of Latin America's Romanism.

3. *How are these difficulties to be overcome?* The missionaries reply that schools, proper literature, nearer acquaintance with the suspected Protestants, the healing touch of medicine, emphasis of temperance, Bible teaching and biblical object-lessons in missionary lives, the strategic use of all means to reach the young, and above all the proclaiming of the pure gospel, will do more than all else to remove difficulties. This is the answer of Rev. W. I. Kelsey, editor of "El Ramo de Olivo": "By gathering the children into boarding schools and educating them under Christian influences; by the preaching of the gospel and all other means of grace. The object of all is to set up a right standard before them by word and deed, so that they may know the truth."

IV. Religion and Ethics as Related to Missions.— 1. That form of religion which most dominates Mexican life is *Romanism* in a greatly degraded form. What Dr. Abbott wrote of the early efforts of the Church as it came in contact with the Aztec, Toltec and Maya civilization, is said by missionaries to be scarcely less true to-day: "Christianity instead of fulfilling its mission of enlightening, converting and sanctifying the natives, was itself converted. Paganism was baptized, Christianity was paganized." Auricular confession is especially harmful in the way of early corrupting the minds and hearts of both sexes and all classes.

2. *Stepping-stones* to higher things are found in the widely prevalent fact that the Mexicans are a distinctly religious people. Outwardly and often at heart they are reverential, humble and manifest a devotional spirit. Faith in God is almost universal; the feeling that He can and will pardon the truly penitent is helpful; while the simple words of Christ and the acceptance of the Bible as the Word of God and guide of life have attractions for many. Of course the fundamental truths of Romanism are in the main the same as those of Protestants, and hence missionaries share in the apostolic advantage of building on a strong foundation already laid.

3. Religious *views most difficult to combat* are above all

those connected with Mariolatry, and to a less degree the adoration of saints. Even more than in other parts of Latin America is the worship of the Virgin made prominent, partly because the republic possesses two rival Marys, "Our Lady of Guadalupe" and the Virgin of Remedios. An illustration of the lengths to which this worship has gone may be seen in this translation of the prayer found on a tablet suspended before the Chapel of the Virgin of Guadalupe in the Cathedral of Puebla — ranking second to the Cathedral in Mexico City. "Most holy Virgin of Guadalupe, glorious daughter of God the Father, mother of God the Son, and wife of God the Holy Spirit, my Lady consecrated and sanctified before thou was created; I pray thee, my patron saint and Lady, that if to-day, if this moment, if this hour, or if during the remainder of my life, or in death, any sentence should be passed against me or against anything of mine, it may by thy intercession be revoked, and by the hand of thy Son our Lord Jesus Christ be turned aside. Amen, Jesus." A later authorization for such intercession is found in the "Chapter of Holy Mary of Guadalupe," published in 1885: "The Holy Spirit also has made thee the dispenser of all His gifts and graces. All the three divine persons concurred to crown thee at thy glorious ascension to the heavens, and then there was conferred upon thee absolute power over all created in heaven and on earth." It is but natural with such stupendous falsehoods overlaying fundamental truths of Romanism, "that the millions of Mexicans have failed to find their Savior, and that their services have degenerated into a heathenish spectacle."

The supposed *power of the priesthood* is scarcely less enthralling than Mariolatry. Some priests are unprincipled Spanish adventurers, but with the new demands made by recent progress they are far less open to criticism than formerly. A formal religion and salvation to be secured by works through association with the Church despite immoral living are factors which missionaries find hard to eradicate from the minds of Mexicans. Among the higher classes infidelity and

spiritism are somewhat widely prevalent and must be met, if they are to be won for evangelical Christianity.

V. CHRISTIAN STRATEGICS. — 1. As to *the point of least resistance,* the old rule that has obtained everywhere among the more cultivated races except Japan holds here also, as the workers are almost unanimous in their verdict that the class most easily reached is the lower stratum. It is not the very poor, however, who are most readily and wisely won, but rather the artisans and others in lowly but self-respecting walks of life. And here the rural population is found somewhat more approachable than artisans in cities. The Rev. H. P. McCormick suggests the following explanation of the greater ease in gaining converts from the poorer classes: "The priests give larger liberty to the middle and lower classes. If a well-to-do person has a Bible, it will almost surely be burned by the priest; for he succeeds in getting somebody in every large family to confess regularly. The rich will not hear, read, or even witness. The poor, having little to lose socially, dare to hear and have the bravery to continue under instruction until conversion." A few missionaries plead for a wider evangelization of the Indians, and in view of their numbers, if not their influence, the appeal is a strong one. As an illustration of the value of this work, the case of Aztecs in Chiquatal is in point. Walking miles over the mountains they besought Mr. Haywood of the Methodist Board North to establish a school, promising to cut the timber, drag it down the steep mountain and across streams and build the schoolhouse as well as a bamboo home for the teacher. One man over fifty years of age asked if he might receive instruction that he, too, might read the Bible and hymn-book.

2. Those *methods* that have proved most permanently useful are evangelistic and educational in character, though literature is a most important adjunct in both these forms of work. The Rev. H. W. Brown thus puts the case: "The press with Bible, tracts and papers has opened the way in new regions. Evangelistic efforts follow this up and sometimes go hand

in hand. Educational work is equally important, at least to supply evangelical teachers, preachers and colporteurs." A peculiar form of this combined work comes from Orizaba where a native Methodist pastor holds a night school two evenings in the week at the prison. Eighty prisoners are enrolled, a class in morals has been started, and an influence pervades the entire prison life that bids fair to make it a reformatory of morals. The authorities are delighted and permit him to hold a class for the children prisoners — one of whom, a boy of eleven, is a murderer.

In *itinerating* from town to town the missionary is confronted with evidences of the great need of the gospel. Here is a sketch from the pen of a Presbyterian missionary writing from San Luis Potosi: "We are surrounded by vast multitudes of people of all classes that seem to be utterly beyond our reach. The language of the streets that constantly assaults our ears is foul beyond description. Drunkenness is a prevailing vice, and it is a common event of daily street life to see two policemen dragging a man or a woman along to jail, where some of them remain for four of five days without food. On a Sunday afternoon or on a religious feast day, in the outlying wards of the town, crowds gather where there is music and dancing. The revel nearly always ends in drunken brawls and sometimes bloodshed. Conditions are no better in the smaller towns and villages."

VI. THE DENOMINATIONS AND MISSIONS. — As is the case in most mission lands the supposed evils of denominationalism exist mainly in the minds of critics at home. A representative Mexican missionary says: "As yet the mass of our converts do not distinguish clearly the doctrinal differences of Protestants (with one exception), but all use the common name 'evangelicals.'"

1. Those features of *denominational* polity which most attract the majority are such as either remind them of the mother Church or else are in opposition to the old régime. Under the first category would be placed the remarkable suc-

cess achieved by the first Protestant body to become fully organized at the Capital, — the earlier Mexican work of Miss Rankin and of the American Bible Society were also important — known first as the "Church of Jesus" and later bearing the name of the Mexican Episcopal Church, now under the fostering care of the Episcopal Board of the United States. So, too, the system of bishops, presiding elders, etc., of the Methodist Church is said to be acceptable to many because of its resemblance to what they have been accustomed. Opposite tendencies make the Congregational system pleasing to the democratic desires of some, and more still, who are ardent Republicans, consider Presbyterianism most in accord with the new order of things.

In doctrine the Protestant idea of a free gospel as contrasted with the mercenary spirit of the priesthood, the glorious truth of justification by faith alone, an open Bible and the sole mediatorship of Christ, are common Protestant beliefs that attract many. An itinerating ministry with an unfailing pastoral supply for Methodist and Baptist flocks, the fervid Christianity of the former, and the congregational singing which is made a feature in different individual churches are stated as being very helpful in winning converts.

2. Where the same methods in the main are employed by all, it is difficult to state what *phases* are *most characteristic* of the work of various denominations. From reports at hand it would seem that the Methodist bodies have the most widely distributed evangelistic force together with a very promising medical work. The Baptist societies emphasize evangelistic effort also, and specialize in the direction of self-support and boarding schools. In this latter direction the Friends, Congregationalists and Presbyterians are likewise doing admirably. The Seventh Day Adventists are specializing along medical lines. The Episcopalians are showing what can be accomplished by directing a native Church through a very small force of missionaries from the States. The Woman's Christian Temperance Union through its missionary is winning the

gratitude of Church workers and native Christians, and the Bible and Tract Societies are furnishing leaves of healing for the nation. Eight of the societies have excellent periodicals, so that notwithstanding the small population compared with that of many mission lands, their circulation in Mexico exceeds that of Christian periodicals in any other mission country save India.

3. An examination of recent reports from this republic reveals *elements of hope* in the united body of Christian workers there. A feeling of comity among the societies leading to plans for a better distribution of the force is a striking fact in the situation. Gatherings in conferences for the discussion of mission problems and the special meetings of young people's societies are steps in the direction of unity. How much the people appreciate these is shown by the self-sacrifice of twelve young men of a Presbyterian Endeavor Society who went on horseback 300 miles to attend a convention, though the trip required twenty-one days. All along the line is evident a desire to come to self-support, — there are some recalcitrants, of course, — and many difficulties to be overcome. In individual churches pledges toward self-maintenance are called for; in one case a home mission board was organized and two evangelists were supported by it, very largely through the efforts of an Endeavor Society of ten members. Gatherings of Sunday-school workers and the introduction of better methods of teaching are also yielding their fruit among all the denominations. The adoption of some Association methods, as the Friends' plan of opening a reading and study room with games, etc., indicates the demand for institutional church work and for the Association.

VII. Results of Contact with Protestant Lands. — 1. A most natural result of such contact is the introduction of *material helps to higher living.* Modern machinery and manufactures have lightened labor; the multiplication of railroads, electrical plants and the accompanying energy and push are material blessings; and the ferment of thought occasioned

by newspapers and contact with enterprising foreigners are revolutionizing the former listlessness. But a far higher benefit accruing from this new contact is found in the entrance of thrift and self-reliance, in the overthrow of prejudice and superstition, in the broadening of vision incident to wider political ideals and religious liberty.

2. The *other side of the shield* must also be described. We must reluctantly acknowledge that most Americans except missionaries are a hindrance to religious work. Those who are religiously inclined find few ways to aid in Christian work — partly because the missionaries are not thoughtful enough to enlist them; the irreligious usually exert a very bad influence. They attend bull- and cock-fights, show an obstinate indifference to the Gospel, and by their intemperance, skepticism, gaming and Sunday desecration are a stumbling-block in the way of missionary effort.

3. As to the *results of missionary work,* while they are manifest, it is hard to say precisely how much is due to this factor and how much to the civilizing effect of higher appliances and ideas. Good judges who have been for years on the ground mention numerous fruits of Protestant missionary effort. Only three testimonies from many are quoted, and first that of a leading Baptist worker: " An interest in education, especially of women, has been awakened, as also in public charity and sanitation. Toleration has been increased, so that it is possible as was not formerly the case for a Protestant to live in safety. The people have learned that Protestantism is not synonymous with obscenity and infidelity as they have been taught — and still are — by the clergy. Many small churches have been established and they are bound to grow in membership and influence." From a Methodist Presiding Elder is quoted the following: " The different churches working here have evangelized the country extensively and gathered in many members. The organizations lack stamina, however, and many members have come in without thoroughly comprehending the step and what is expected of them. The churches

organized are as yet far from self-supporting and consequent independence. Much school work has been done also." The Presbyterian editor of "El Faro" writes: "There is evident a general enlightening influence on the mental attitude of the people which is hard to define. An influence is likewise being exerted on the Roman Catholic Church which is slowly changing and becoming outwardly more what it is apparently in the United States. Another result of missionary effort is the establishment of churches which as centers of Christian life in the cities and country districts have advocated and illustrated Sabbath observance and practical morality." The Christians who are won from the lower walks of life are inspired with a new spirit at their conversion. Higher standards of truth, honesty, temperance, morality and true religion supplant the old indifference. The practical benefits derived from economy, industry and an interest in public affairs also tend to produce a better intellectual and moral environment.

VIII. Outlook for the Future. — 1. The great *national problems* that Protestantism must help to solve are three in number, two of them affecting the whole population and the third the Protestant Church as a factor in the national regeneration. The first and greatest of these is the question, *Shall Romanism again dominate the republic?* Although nominally the State ceased to be under the power of the Church in 1857, there are influences, especially outside of official circles, which make a return to ecclesiastical domination appear possible. Many are looking forward with foreboding to the time when President Diaz, who is now serving for his sixth term, shall cease to be their leader. Will there then be a return of revolutions with the consequent possibility of Roman leadership? Popular feeling would perhaps bring about such a change, with the consequence that peace and liberalism would end. A second question of national importance is *the educational problem.* Schools of the Church are exceedingly poor and government schools are skeptical rather than colorless in religious matters. In proportion as schools increase and compulsory

attendance is enforced the danger arising from such conditions grows. The cycle of problems surrounding *the native Protestant Church,* as it influences the republic, is a most perplexing one. Many of these churches have been organized by native preachers paid by missionary boards. Beginning thus in dependence, the precedent is a difficult one to overcome. A letter addressed in 1896 by the Presbytery of Mexico to the Boards laboring in that republic indicates the rising sentiment of independence felt by native leaders, and later accomplishments in different denominations prove that the movement is growing in power. The fear expressed by some that this spirit of independence may lead the Mexicans to cut loose from their foreign fellow-workers before they are competent to be left alone is not confirmed except in very slight measure.

2. The *missionary solution of these problems* is suggestive, if not likely to become operative. Combat the power of Romanism, they say, by preaching a positive faith, and by increased activity. If limited efforts have accomplished so much, a larger force and a stronger backing from Protestant lands will effect still more. In educational matters the boards might combine and establish one strong Protestant institution, surpassing any Mexican college now in existence, thus creating a practical ideal for the state and for Romanism, as well as furnishing a place where Protestant leaders may gain the best education obtainable. And as to difficulties connected with the native churches an increased responsibility placed upon their membership — gradually in most cases — and the exercise of great patience and perseverence, together with a more careful training of those to be set apart by ordination as leaders of such churches, will greatly improve matters. A study of the work of the most nearly indigenous Protestant Church, the Mexican Episcopal Church, also furnishes suggestions to denominations holding widely different views as to polity and doctrine.

3. *Elements in the situation inspiring hope* for the future have already been given. A stable and strong government

under the leadership of Mexico's noble President, an improving public credit attracting to the republic new elements of progress, the better intellectual training of children and youth, and the Godspeed given Protestant schools in many places, are heralds of better things. Improved methods in mission work, the growing spirit of comity and coöperation among different branches of the Protestant Church, the dying out or lessening of prejudice and bigotry, the influence that must surely proceed from the rising generation, who have been reared and trained under Protestant influences, the fact that Spanish is very easy of acquisition, thus making the missionary very quickly effective, are other features more closely related to the missionary. The factor of momentum, which the above particulars imply, is carrying Protestant ideas into many high places which were previously hopeless territory. The work thus far has been greatly blessed of God and the consecrated workers in that land are looking toward far larger fruitage in the century which has just begun.

III

CENTRAL AMERICA

PART I. — GENERAL

As ITS name indicates, Central America forms the center of the American Continent, and constitutes "the land bridge" between its northern and southern sections. It is likewise near the geographical center of the world, as will be realized when commerce can find a way across it through the projected interoceanic canals.

I. PHYSICAL FEATURES. — 1. *Area and General Character.* —The five Central American republics, together with the colony of British Honduras, occupy an *area* of 196,637 square miles, equal to that of the New England and Middle States, plus South Carolina, or a little less than that of Spain. The physical features of this area make it "an epitome of all other countries and climates of the globe. High mountain ranges, isolated volcanic peaks, elevated table-lands, deep valleys, broad and fertile plains, and extensive alluvions, are here found grouped together, relieved by large and beautiful lakes and majestic rivers; the whole teeming with animal and vegetable life, and possessing every variety of climate, from torrid heats to the cool and bracing temperature of eternal spring." The mountains, and the many beautiful volcanoes, are an especially marked feature of these republics. While eruptions have repeatedly been destructive, as also the numerous earthquakes occurring in the same region, the volcanic ashes have accumulated into plains among the mountains and are a source of fertility.

The climate varies greatly according to the height above the ocean and the direction and extent of mountain ranges. Everywhere, however, the range of temperature varies little — from 6° to 12° — between winter and summer. Severe thunderstorms are likewise universally prevalent; though Atlantic slopes are moister than those facing the Pacific, while the driest regions are districts protected by mountains from both oceans. Some of these districts at times seem arid and are wanting in the luxuriant vegetation which is at once the glory and danger of lands bordering on the oceans. Though the mountains prevent the extreme heat and dampness of Central America's tropical location, it is nevertheless somewhat trying to foreigners, unless observance of a daily siesta and other precautions are observed. If salubrity of climate is desired, it may be more surely found on the comparatively cool and dry Pacific slope than on the Atlantic side.

2. *British Honduras.* — This crown colony, famous for its exports of mahogany and logwood, lies in the extreme northeast of Central America, and is almost exactly the size of New Jersey, or a trifle larger than Wales. Looking down upon it from Victoria Peak, one sees a vast expanse of alternate ridge and valley densely wooded and dotted here and there, during the proper season, with groups of mahogany cutters and their pioneer "huntsmen" who guide the party to the finest trees, which often have trunks fifty feet in height and twelve feet in diameter. About 500 of its 35,226 inhabitants are white. More than one-third of the population lives in Belize, the chief town, where the blacks are allowed to be self-governing under a queen whom they elect and to whom they submit their differences.

3. *Guatemala, the Land of the Quetzal.* —This largest and most populous of Central American republics is about one-half as large as Great Britain, or a little smaller than the two Virginias, and contains almost one-half of all Central American people. Though the climatic zones in all these republics closely resemble those already described in the chapter on

Mexico, the following description of what the traveler might see in descending from Guatemala, the capital and chief missionary center, to the coast will aid in making real the leading physical characteristics of the country and of other Central American republics as well.

" *The descent from the highlands of Guatemala* to the coffee-growing zone is very rapid. In a few hours the traveler has left the tierra fria, passed through the tierra templada and is approaching the hot region. The vegetation rapidly changes; alpine flowers give place to plants of a more luxurious foliage. The mountainsides now appear covered with ferns and creeping vines, growing in profusion under the lofty trees, and the deep ravines are almost hidden in a thicket of greenery. Occasionally magnificent views are obtained over the coast plains seaward; the tree-clad hills of the foreground slope gently away, and beyond stretches a velvet carpet of waving tree tops as far as the white shore of the sea. The intense green of the expanse is varied by the paler tints of sugar plantations and the dark shade of the coffee groves; a silver line streaming through the woven woods, marking the course of a river, with a few small huts dotting its banks, the only sign of life in the ocean of forest."

4. *Honduras.* — This republic, which traditionally derives its name, " depths," from the difficulty experienced by Columbus in finding anchorage, is the third in size of the Central American countries, having almost the exact area of Mississippi. Table-lands crossed by fertile valleys and mountain ranges occupy most of the republic. The narrow coastal region is damp, the rainfall being about ten feet per annum along the Atlantic. In the North under the trade winds the rains are almost permanent, but the Pacific slope is dryer, and on the mountains the climate is bracing in winter, when frosts encrust the leaves. Honduras is richer in minerals than any of its sister republics. Silver, gold, rich magnetic iron and other metals only await means of transportation to become a source of large wealth. As it is, gold and silver constitute by far the

largest articles of export, bananas ranking next in value, with cattle as a third. The coming in of North Americans and other foreigners is introducing good roads, improved methods, etc., so that a better future is before the republic.

5. *Salvador,* in area the least of the sisterhood, is a little smaller than New Jersey, as British Honduras is a trifle larger. It makes up for limited area by a population second only to Guatemala's and greatly outranks them all in density of population, it being nine times as dense as the average of the other Central American countries. This is partly accounted for by its location on the Pacific slope. Seen from the west, "the plateau, comprising the great part of the country, presents the appearance of a mighty wall upheaved by nature, with a low range in front, but separated from the western seaboard by a line of cone-shaped volcanoes." Everywhere almost are proofs of volcanic action, and earthquakes are scarcely less destructive than volcanic eruptions, which are here almost as disastrous as in any region of the globe. Thus the capital, San Salvador, "has been overthrown and rebuilt on the same site no less than seven times during the last three centuries."

6. *Nicaragua.* — This republic, resembling an isosceles triangle in shape, is of special interest to the world because of its relation to international commerce through the proposed Nicaraguan Canal. In area somewhat smaller than Maryland and Virginia combined, it presents toward the Caribbean Sea an expanse of alluvial plain, covered with dense forests, which slope upward toward the West. The striking feature of the republic is a remarkable depression near the western border which is filled toward the south with Lakes Managua and Nicaragua, the latter being the largest body of fresh water between Lakes Michigan and Titicaca. Numerous volcanic cones, some of them active, stud this depression. One of them, named Conseguena, was in 1835 the scene of a most destructive eruption, inferior only to that of Krakatao in 1883. During four days it belched forth lava and sand, the latter being carried as far as Jamaica and Bogotá. The accompanying

roar was heard at a distance of 800 miles. It is said that no equally large region bears such marked traces of igneous action as that between the Nicaraguan lakes and the Pacific. It was this republic that the American filibuster, Walker, and 12,000 followers attempted to convert into a vast plantation like the Cotton States. Temporarily successful, he was overcome in 1857, and failing in his endeavor to revive slavery there, he said when dying: "I have defended the cause of the slave-holders abroad; they will soon have to defend it themselves in their own sugar and cotton fields." Of its mines, 109 are worked by Americans, which are another link between Nicaragua and the States.

Its eastern portion, where most of the missionary work is done, is *Mosquitia,* or the Mosquito Coast. Belonging to Great Britain, it has been a part of Nicaragua since 1860. It is inhabited by a mixed race of Indians and negroes, some 15,000 in number, and by aboriginal Indians.

7. *Costa Rica,* next to the smallest of the five republics, nearly equals West Virginia in size, and in character is a plateau between the two oceans, intersected by a volcanic range a mile in height, rising at one point to 11,500 feet. In population it is the least important of the five, having 310,000 inhabitants. Its name, meaning "Rich Coast," was probably given in derision because of its poverty, or else on the *nomen est omen* principle. Yet since the discovery of the precious metals, it has been growing in wealth and enterprise, so that it is perhaps the model Central American republic and one of the most prosperous. This, however, is mainly owing to its agricultural resources, rather than to mines, and secondarily to its relatively superior class of inhabitants, who are "the most industrious and cultured population in this division of the New World." It is certainly "rich" in a tropical flora. Its primeval forests, covering more than half the Atlantic slopes, contain "an amazing variety of forms. In a space of 100 yards square, more types are here met than in 100 square miles in North Canada. Its fauna also is exceptionally rich compared

with that of other tropical regions." This is especially true of birds, the species numbering twice as many as are found in all Europe.

II. Central American Peoples. — 1. The six countries are not greatly dissimilar in the *composition of their populations*. Numbering more than three and a half million (3,550,100), they are made up of Indians, mixed races, and a comparatively small proportion of Americans and Europeans. Of the 950,000 aborigines, the larger portion are found in Guatemala. "The majority of the population now consists of Spanish-speaking ladinos or mestizos, the offspring of Europeans and Indians. There are perhaps 30,000 whites, creoles and immigrants, and a larger number of negroes, mulattoes, the offspring of negroes and whites, and zambos — the offspring of negroes and Indians." While about thirty Indian languages are spoken, most of the aborigines themselves speak the prevailing Spanish tongue.

2. *Distribution.* — Central American plant and animal life most abounds in the moist, warm regions near the coast. Its human inhabitants, on the contrary, "flourish in the drier parts, where agriculture presents fewest difficulties and the conditions of health are favorable. The prevalence of malaria in the low ground, both moist and dry, leads similarly to a concentration of population on the highlands which are free from malarial fevers. Human habitations are found as high as 10,500 feet, but above that level the mountain slopes are uninhabited. On the low, hot plains of Peten in Guatemala there is only one person to two square miles, while in the high department of Totonicapam the density of population is 285 to the square mile."

3. *Racial Characteristics.* — Much that has already been said of Mexican populations is applicable to the inhabitants of Central American countries.

Of the Indians *two varieties* should be noted. The *Indios mansos* have fixed settlements, and were agriculturists at the time of America's discovery. To this class belongs the major-

ity of Central American aborigines, and this number is constantly increasing. The *Indios barbaros* are the wild prairie Indians who "everywhere withdraw to their woods before advancing European culture, all contact with which invariably involves them in total and often rapid destruction. For them civilization is an insidious but a no less sure and deadly poison." Both classes appear youthful even in old age, and while not as robust as the negro, they display a large amount of endurance and suffer uncomplainingly. Their "women may daily be seen trudging to market, doing their three and a half miles an hour under loads of ninety to 110 pounds, with the baby perched on the hip. The Guatemala Indians are much addicted to the practice of eating an edible earth of volcanic origin. Christians going on pilgrimages also eat little earthen figures which they obtain at the holy shrines, and which are supposed to heal all maladies."

The mestizos, descended from a white father and an Indian mother, are rapidly increasing and all other shades of color are disappearing before their light yellow hue. To this class belong servants, farmers, herdsmen, mendicants and banditti. "In social intercourse the pure Indians are preferable to the mestizos, in whom are concentrated the vices of both races — revenge and treachery, combined with laziness and cowardice, forming the main features of their character." A few mestizos have risen to positions of honor as artisans, traders, clergymen and even as state officials.

Zambos, or sambos, half-breeds of negro and Indian extraction, live like the pure negroes and mulattoes in the coast districts and are not very numerous. Theirs is the heaviest work on plantations or on cattle ranches. Like other half-breeds, they try to pass for whites when possible.

The ruling classes are *the creoles* or pure whites, though they are less numerous than the preceding classes. Most of them are descendants of the Spanish conquerors. Residing in towns mainly, they constitute the higher stratum of society and fill the most honored positions. "Without the moral

character of the first Puritan settlers in North America, lacking both the steadfastness of the Anglo-Saxon and the trustworthiness of the German, the creoles allow themselves to be swayed by passions and capricious impulses which can be held in check only by the strong arm of despotism. They acquire knowledge readily, but superficially, shrinking from all earnest effort and ever irresistibly attracted by the allurements of pleasure."

Immigration to these countries is slight, though Costa Rica encourages it and receives about 1,000 annually. The same republic has a Chinese population of 1,000, while in Guatemala the Tirolese are prominent among recent immigrants.

4. If *the future* of Central America's population may be judged from the past, the European element is likely to degenerate and diminish in numbers until it dies out. "All observers are in accord that the pure Indians are steadily increasing, and that the ladinos [mestizos] are constantly drawing nearer to the Indian type. Here, therefore, the relations of the two races are the reverse of those prevailing in the United States, where the white man is visibly crowding out or absorbing the native Indian."

This fact is interesting in view of the *historic importance of Central American races.* The most cultured of these are the Maya-Quiché peoples of Yucatan and Guatemala, of whom there still remain 500,000 of more or less pure blood; the Chiapanec group, many of whom are found to-day in Nicaragua; and the Lenca tribes of Honduras.

III. CULTURE AND RELIGION. — Roman Catholicism has tinged to a considerable extent the aboriginal religions and is the faith of descendants of the Spaniards and of the mixed races. Until Protestant missions began their work, the Church was the only source of both culture and religion. How relatively high a stage education had reached in Mexico has been already seen. Central Americans were not so favored by the Church, though their indigenous culture and religion were more elevating and milder in character than those of other races.

1. *Central American Culture.* — In most of the republics education is free. Yet the incomplete returns from the six countries show only 3,926 lower schools with 173,855 pupils; 59 secondary schools with 2,788 students in 41 of them; and 7 colleges, one of which has 180 students. An official report of Nicaragua, issued in 1895, probably contains a fair statement of conditions existing in many towns of Central America. It asserts that in two of its most advanced cities, Granada and Leon, thirty per cent. of the children were enrolled, of whom only half learned anything; while, of the entire population of school age, only about three per cent. mastered the subjects taught. Newspapers and periodicals are published to some extent, and a few public libraries have been established. In general culture, Guatemala and Costa Rica are perhaps the leading Central American countries.

2. *Religion and Superstition.* — Complete religious freedom is found in all the republics, yet by far the most of the people are Romanists. In the case of the Indians, who are usually more fervent Catholics than the mestizos, the old religion is preserved in a new form. "In many places dolls, representing the gods of their forefathers, are hidden under the altars of the churches; and by this device both divinities are simultaneously worshipped. When kneeling before Saint Michael they light two tapers, one for the dragon, the other for the archangel. An old deity corresponds to each personage of the Christian religion, the sun to God the Father, the moon to the Madonna, the stars to the tutelar saints. Most of the Indians think there are two gods, one of whom, 'God of the Forest,' attends specially to the aborigines, taking no notice of the ladinos [mestizos] or of the whites. He is often called Dueño del Palo — Lord of the Tree — because he dwells in the ceibas, and to the foot of these gigantic trees in the forest clearings are brought the first fruits of the harvest and the chase. The earth is also worshipped, but feared as representing the principle of evil."

PART II. — MISSIONARY

I. Phases of Central American Religion. — Some features not alluded to in Part I, but reported by missionaries, will show in a pictorial way the difficulties encountered by them in their work, as also the moral environment of the people.

1. *Religious features* that are more or less common in all of the republics are pagan rather than Christian in character. Señor Castells thus describes a temple in Tucuru in which Christians worship: "It consists of a palm-leaf hut, with a bare floor and no furniture whatever. Round the sides stand twelve life-size figures, made of canvas and stuffed with husks of corn, which some one of the Indian worshippers had painted with the features and dress of his own race. When I went in, two women lay prostrate on the floor, and one of them screamed in agonizing tones, 'My Lords, send the rod of your power to heal' — evidently praying to these apostles on behalf of some sick relative. Here once a year a priest celebrates mass, and when he came last he had stuck a paper over the entrance which read, 'Haec est Domus Dei et Porta Coeli.' Even in San José, which is supposed to be the most cultured city of Central America, we have the four walls of a new church, consecrated to the Virgin of the Scapular, where recently a raffle was held on behalf of the projected edifice. As we enter, the first thing seen is an inscription professing to be a message to each visitor from the Virgin, who says, 'My son, behold me without a temple. Come, help in building it, and I will reward thee with Eternal Life.' Unless the authentic Gospel of Christ is allowed to change these things, we may fear that before long the people of Central America will have lapsed into practical heathenism." A devotee of the Immaculate Conception in Nicaragua thus described the proceedings: "We have had three days of carousal here. The young men were out all night, singing, drinking, firing rockets, shouting out salutations to the Virgin, and making merry in every way." In fact, so debased is

the Church in most of the republics "that Roman Catholic immigrants from foreign countries will not uncommonly disavow all connection with the popular religion, and attend Protestant places of worship instead." Even those forms of Christianity which are found in Central America lie altogether beyond the reach of a large proportion who are adherents of Catholicism, while in the large cities and within sight of churches many grow up without the least notion of Christianity.

2. With *the incoming of modern thought* the educated and ruling classes have all lost faith in the Church. In Guatemala, where the Government at present is decidedly anti-Roman, a festival for public school children was organized in 1899. It was not in honor of the Virgin or of any saint, but of the goddess Minerva. The Government sent an orator, who is officially reported as thus addressing the children: "'We who are censured for having no religion only because we have broken off the bans of superstition and love freedom, have also our God in Minerva, that is wisdom.' The journal which reports this eloquent address concluded its editorial comment with the following sentence: 'Let it be well understood, therefore, that the Minerva festival is the apotheosis of free thought, the one possible factor in our national culture.'"

II. THE FORCE. — The societies engaged include three from the United States, the Bible Society, Central American Mission, the Presbyterians, Seventh Day Adventists; four from Great Britain, the British and Foreign Bible Society, the Society for the Propagation of the Gospel, the Wesleyan Methodist Mission, and the work of the United Methodist Free Churches; and in addition the Moravian Mission, the operations of the Jamaica Baptist Missionary Society, and of the Wesleyan Methodist Home and Foreign Missionary Society, Western Conference, West Indies.

1. The largest body of workers is connected with the *Moravian Mission* on the Mosquito Coast, "where they have practically evangelized the whole tribe of Indians, numbering 10,000, who inhabit this region." One of their workers, Rev. W. Sie-

börger, has translated the New Testament into the Mosquito language, the first edition of which was printed in Germany, in 1888.

2. The Bible Societies are doing an exceedingly important work in these republics. The pioneer was the *British and Foreign Bible Society,* which began operations in 1812, when it was still a criminal offence to introduce the Word of God into Spanish territory. Central America now has become so interested in the Bible that a gold medal was awarded the Bible Society at the Central American Exposition of 1897, and the Guatemala State Press has been permitted to be used in the publication of the Scriptures. In the case of one republic, Costa Rica, the bishop, "seeing the futility of his past efforts to arrest the circulation of the Scriptures, has begun to import Spanish Testaments published by a rival Roman Catholic Bible Society and which have scarcely any notes." With this fact should be coupled another statement, namely, that after the agent had reached the Costa Rican capital, in 1899, a weekly magazine was started for the express purpose of attacking Bible work. The priests warned the people from the pulpit against reading the Scriptures, and a French Paulist missionary is travelling about the country denouncing the agents as the vilest heretics, and is distributing controversial pamphlets.

The *American Bible Society,* which began its labors as late as 1892, is already meeting with success under the experienced guidance of the South American hero, Penzotti. Reporting from Guatemala he states that as a rule the people are indifferent to all ideas of progress and look with suspicion upon innovations; hence his colporteurs are often exposed to assault, being wounded with stones and otherwise injured. A convert in San Salvador, who had been mainly won by the New Testament, testifies: "I was an assassin, thief and gambler, and was the terror of my poor wife and children, but after this Bible reached my hands I noticed on reading it something that I can not explain; but of one thing I can assure you, that such a change has come over me that what I used to love I now detest,

and what I hated before I now love. I have not changed religion, but religion has changed me." This testimony could be duplicated in various forms in many a regenerated life.

3. The Church of England, through the *Society for the Propagation of the Gospel,* is doing an important work. From Belize, British Honduras, the cathedral city from the early days of British occupation, its operations have been continuously helpful, though much of it has been for English-speaking populations. Their lay readers are distributed along the Atlantic Coast of the Central American republics, and as a result of their efforts the spiritual welfare of the people is being greatly advanced. Some of its clergymen have made a specialty of native work, including the aboriginal tribes.

4. *Baptist congregations* also form a chain from Belize to the Isthmus. Their labors are chiefly among the English-speaking negroes from the West Indies. In the Republic of Costa Rica they have evangelized some native immigrants from Northern India, this work being accomplished through the medium of Hindi Scriptures, as the missionaries could not speak the Hindi dialect. Their mission in the same republic is the first Protestant organization that has become incorporated in this part of the world.

5. The *Wesleyan Methodist Mission* has branched out from British Honduras where it originated in 1826, and has done considerable work in one of the Guatemala seaports. The missionaries are at present working almost entirely through English.

6. The *American Presbyterians,* North, have been established for nineteen years in Guatemala. This Mission is doing considerable for the Quiché Indians through their Quezaltenango station, those dwelling in Merida and here being the descendants of Central America's most enlightened races. Their senior missionary, Mr. Haymaker, naturally laments the fact that a work which has proven successful should suffer from retrenchment. He writes: "We are following the economy of a farmer who goes to the labor and expense of clearing a field,

ploughing, sowing, cultivating, etc., and then is too economical to incur the expense of reaping more than a few handfuls of the heavy crop." He likewise reports what many stations in other parts of the world could often secure, if inclined, the valuable coöperation of a lady well advanced in life who, while residing in the capital city, has voluntarily given herself to the work of aiding in missionary operations, thus following the example of a chosen few in Mexico who are similarly fruitful.

7. The *Central American Mission* has done a pioneer work that is somewhat unusual. Robert Arthington, of Leeds, whose philanthropic aid brought so much to Africa, sent through the republics in 1895 an exploring party under the leadership of the Rev. C. H. Dillon of this Mission. The information gained by this expedition will be of value to later missionaries who attempt to evangelize the aborigines. This Mission makes a specialty of laboring among the Spanish-speaking natives in all of the five republics. Women's work has likewise been emphasized through the appointment of a number of women missionaries.

Operations of other societies not specifically described above proceed along similar lines. Further particulars concerning their work will be found in Volume II.

III. Some Characteristic Difficulties and Encouragements. — 1. Among *the Indians,* despite the extent to which they have been evangelized on the Mosquito Coast, there are still difficulties to be overcome. Rev. A. Martin says that the belief that sickness or death is caused by the power of evil spirits, and that God is so benevolent as not to care if his children sin, together with their practical servitude to the sorcerer, are obstacles of great importance. Polygamy, superstition, vindictiveness and drunkenness are sins against which the convert must perpetually strive in view of his inheritance from the past evil life. As Christianity enters the interior and comes in contact with the aborigines, additional difficulties are mentioned. These have already been alluded to in Part I. Encouragements in Indian work are also to be seen. There ap-

pears to be a general desire on their part to remain no longer in heathenism. Christian family life is coming into existence with education, and peace and joy such as they have never known under the old religions come through faith.

2. The general *work in the interior,* mainly Spanish, is thus described by the missionary longest resident there. Those elements in the native character constituting the greatest obstacles to missionary effort are the inability to see any inconsistency between a Christian profession and an abandoned life, the prevalent tendency toward revolution which makes church government also somewhat difficult, unreasoning fanaticism among the Catholic population, a tendency to run to extremes carrying the inquirers beyond their former superstition to a point where Christianity cannot reach them, and their inability to look beyond present trial to a greater good to follow. A patient and steady application of the Gospel in a variety of ways is the only remedy that has proven potent. Where applicants for church membership are sufficiently tested before admittance they are patient, charitable and aggressive. These converts are ever on the watch for those whose hold on Rome is loosening and who have not yet passed over the line into atheism. As they deal with these fellow-countrymen they encounter such objections as these: It is a sin to think or reason on religion; the Virgin Mary is practically a greater power in the universe than God himself; a pure belief does not necessarily require from the believer a pure life; and among the liberals one must contend with the most corrupt and bestial form of French Positivism. Perhaps the nearest point of contact is found in the pauper classes. The evangelistic message awakens new desires, educational work develops these, and the Church carries on the process to completion. Medical missionaries in some parts of these republics are not especially necessary as physicians abound.

3. Except along the coast there has hardly been time yet for large *fruitage* from work attempted. In any place the tendency to measure success by the number of converts in a

new work is altogether a false criterion. An experienced Central American Missionary says: "In my opinion the number of converts does not represent more than five per cent. of the aggregate results of our work, though commonly considered one hundred per cent." A number of churches have been organized, religious liberty has been carried from the realm of theory to that of practice, an increasing number of people are reading for themselves the Word of God, the social and moral elevation of many converts is notable, and the evangelical atmosphere is constantly widening.

IV. The Future. — Much still remains to be done. Señor Castells asserts that "in Central America there are found at least a hundred towns with a population of over 8,000 to 100,000 souls still to be occupied, as indeed there are a thousand and more villages where the Gospel has never been proclaimed; and this, too, next door to a British colony and only three days' sailing from New Orleans. The field is an extensive one and therefore there is ample scope for the employment of every gift; pastors to organize congregations among the foreign Protestants sojourning in our midst; itinerant preachers to reach those who are scattered throughout the five republics; men with a knowledge of Spanish to preach in the large cities; Christian teachers of either sex for school work; evangelists with a strong constitution to reach the Indians in their wilds; printers to provide the necessary literature; farmers who will set up industrial missions for which indeed there is a grand outlook; colporteurs that will go scattering the Word. When last year the President of Honduras visited the Bay Islands, he told the Protestant workers there that he would be glad to see them come into the interior; and other presidents have been known to give similar invitations in behalf of the other states. One can easily find countries in other directions that have as large and even larger populations quite as needy and perhaps more neglected; but we do not find anywhere a field at once so easily reached, so freely open to missionaries, so fruitful, and so inviting as Central America."

IV

THE WEST INDIES

PART I. — GENERAL

I. Bits of History. — The bow-shaped chain of islands extending from Yucatan to the central-northern shores of South America at once attracts and repels the reader. It was one of the Bahamas that was probably Columbus's landfall on the epoch-marking twelfth of October, 1492. These islands were the scene of Spanish cruelty which led to the decimation of the Carib Indians and the consequent introduction of African slaves. On these waters bold buccaneers sought their prey, and here one of the greatest naval battles was fought when Rodney in 1782 defeated the French fleet. In the West Indies England set the world a glorious object lesson when she abolished slavery in her island possessions (1834-38). And it was here that the United States in 1898 forced Spain to bid adieu to that part of the New World which she had discovered, developed and so nearly ruined.

II. The Groups. — 1. *The Bahamas,* both by their location near Florida and their reef formation, may be regarded as a portion of the adjacent mainland. It is the most northern group of the West Indies and consists of twenty inhabited and many uninhabited islands and rocks off the coast. They belong to Great Britain and had in 1891 a population of 47,565, three-fourths of whom are black or colored. These are mainly occupied in sponge-fishing, salt-raking, and raising early vegetables for the American market. Compared with the other groups, the Bahamas " are little more than barren wastes ris-

ing a few feet above sea-level, in some places so low that salt lagoons penetrate to great distances from the shore." As they lie in the path of the Gulf Stream, the climate and productions are almost tropical.

2. The *four large islands* of the next group, formerly known as the Greater Antilles, are Cuba, Porto Rico, Jamaica, and Haïti or Santo Domingo. These and some lesser islands in their neighborhood stretch eastward from the entrance to the Gulf of Mexico for a distance of more than 1,300 miles. They are essentially mountainous in character. In some instances the mountains rise abruptly from the sea, and in others they slope gently back through verdant tropical valleys to inland ranges 8,000 feet or more in height. An English admiral, wishing to illustrate the conformation of Haïti, crumpled a sheet of paper between his fingers and threw it on a table; and this equally well illustrates the surface of Cuba and Jamaica also. The general impression made upon the voyager as he approaches these and other West Indian islands is thus described by Mr. J. Rodway: "Rising from the deep blue sea, covered with rich green forests, and bathed in the splendor of tropical sunlight, the rocky islands are exceedingly beautiful. In sailing or steaming along from one to another they look like ocean gems; here a mountain enwrapped in clouds, there a field of yellow-green canes, again a little town embosomed in precipices."

Cuba, the largest and richest island of the West Indies, came under the protection of the United States January 1, 1899, its fate having been sealed the previous July when Santiago fell. That event brought under the influence of the United States an area of 45,872 square miles, — somewhat larger than Pennsylvania, — ten per cent. of which is cultivated, four per cent. is under forest, and the remainder is unreclaimed. The coast-line is 2,000 miles long, or with its bays and islands, 6,800 miles. "Except on the south central side the coast is abrupt and bordered by a narrow bench of coral reef elevated fifteen feet above the sea. The eastern coast, 600 feet high,

is rugged with stair-like terraces. The land-locked harbors with narrow entrances are adapted for commerce and defence."

The proverbial *beauty of the island* finds expression in one of Columbus's early letters to the Spanish Court, in which he says: "It is the most beautiful island that eyes ever beheld; a country of such marvelous beauty that it surpasses all others in charms and graces, as the day doth the night in luster." An English missionary superintendent, Rev. G. Lester, amplifies this description: "Its beauty lies in its coast scenery, like that for instance of Baracoa and Matanzas; in its forests, like those of the Calderones; in its lofty mountains, like Turquino, and its charming valleys such as Yumuri; in its tropical foliage, in which palms of almost every variety and gorgeous flowers form so conspicuous a feature; in its azure skies, its glorious sunsets and its brilliant nights. The choicest tropical flowers flourish under its sunny skies without care or expense."

Porto Rico, the most salubrious and fertile of the Antilles, became United States territory by the treaty with Spain of December 11, 1898. Picturesque hilly landscapes, clothed on the heights with virgin forests in some sections, are characteristic of the island. "The slopes are gently rolling divides, succeeded towards the littoral by well-drained plains. The undulating surface is adapted to pasture and the more ordinary kinds of cultivation, and is intersected by numerous perennial rivers. The land is mainly divided into small independent holdings belonging to the peasantry of the interior. Small fruit farms are the most numerous, but there are many small and some large coffee estates, and a number of sugar estates, cattle farms and some tobacco plantations." The adjacent Spanish islands of the Virgin group are now possessions of the United States and contain some 6,000 inhabitants.

Jamaica is the largest of the British West Indies, its greatest length being about 150 miles, and its breadth from north to south fifty miles. This "land of springs," as its name signifies, sends down the mountain sides over falls and cataracts an abundance of water. Extensive forests and tropical pro-

ductions, which can here be grown to perfection, make the island a land of great natural beauty. "The sugar plantations, once so famous, have now dwindled to an area of only 30,000 acres; and although other products have been largely increased by the introduction of banana and orange planting for the American market, the island has never regained the prosperity which it lost on the emancipation of the slaves." While its Government and the extent and character of its education and religion make this one of the most enlightened of the West Indian islands, depressed trade conditions have induced a state of grave discontent and the agitation of schemes — more or less wise — for some form of annexation either to the United States or Canada, or else of a federation of British West Indian Islands. It may be that conditions of climate and race present difficulties insuperable by any or all of the proposed solutions of the problem.

Haïti, or *Santo Domingo,* is an island divided between two republics bearing those names. Despite its old Carib name, "rough land" — Haïti, it is a magnificent island, and was the first one to be colonized by Spain. "Horrible persecutions and massacres of the natives took place, which led to the entire extinction of the aborigines within about fifty years. Haïti was then almost deserted for a time, save as a place of call. Plantations were neglected; cattle, hogs and dogs ran wild and increased to a wonderful degree, until the French buccaneers settled in some of the western bays, and especially on the small island of Tortuga." Later about one-third of the island was ceded to France, and from 1697 the portion now known as Haïti became the most flourishing of the West Indies. Blunders of the first French Republic and of Napoleon I lost it to France. The revolt led to a series of massacres, "ending in the erection of a negro republic where no white man could hold any real property. Since 1810 there have been negro emperors, kings and presidents; Haïti has been joined to Santo Domingo, which proclaimed its independence in 1821, and again separated, and the whole island has

been almost ruined. There are, however, no reasons why it should not be very prosperous, save the want of good government and the virtual absence of white men." In both republics the population is almost wholly made up of negroes and half-breeds who speak Spanish almost universally in Santo Domingo, and French or a patois in Haïti. The latter is the more prosperous republic, though smaller in area.

3. The *Caribbean chain,* also known as the *Lesser Antilles,* is a line of small volcanic mountains whose summits project from 2,500 to 4,000 feet above the ocean. If Trinidad and Tobago are considered as belonging to the next group, the chain has a collective area of 2,620 square miles, with a population of more than 330 per square mile, a density very exceptional for the Western Hemisphere. Indeed one of these, Barbados, probably has a larger number of inhabitants to the square mile than "any other separately governed colony or state," namely 1,140. These islands are under the governmental control of Britain, Denmark, France, Holland and Sweden.

4. The fourth group, known by the Spanish as the *Leeward Islands,* are more properly called the *Venezuelan group,* as they extend along its coast and are only outlying portions of South America. Barbados probably belongs to this group, as Trinidad and Tobago certainly do, though often reckoned as part of the Caribbean chain. The Netherlands own Curaçoa and its dependencies, and Venezuela possesses Margarita, while Trinidad and Tobago are British.

III. Climatic Conditions. — 1. *Temperature.* — Lying mostly within the tropics, these islands are almost constantly fanned by sea-breezes, so that the heat is not usually excessive. Moreover, the long, cool nights are a daily relief in most islands. Though the heat of the lowlands is trying, the missionaries can find refuge in the cooler highlands, since one-sixth of the area is more than 1,500 feet above the sea. With the exception of part of the Bahamas, the islands are within the isotherms of 77° and 82° F.

2. *Rains, Winds and Health.* — The rainy season ordinarily lasts from June to October. During the same period the inhabitants must expect the dreaded hurricanes — a word corrupted from the Carib *huracan,* signifying a high wind. With the exception of the coast towns, where yellow fever is endemic, the missionary can guard himself from disease during the summer, while the West Indies are becoming a popular health resort in winter for invalids as well as for tourists. Malarial fevers are, however, prevalent in some sections.

IV. THE INHABITANTS. — 1. *Races.* — These are of European, Asiatic, or negro origin. The latter, mainly descendants of African slaves, greatly preponderate; though the Asiatics are increasing. Only a small remnant of the original Carib and other Indian tribes survive. At least sixty per cent. of the inhabitants of the West Indies are mulattoes, about 3,000,000 of the total population. The Chinese or Hindus are found in almost every island, the former in Spanish and the latter in English and French territory. In Jamaica alone in 1896 there were 14,118 East India immigrants, while the United States census of Cuba registers for 1899 a Chinese population of 15,020. Natives of the islands as distinguished from the immigrants are known as creoles, whether white or colored. "They are usually well made, shapely, vigorous and active, brave, lively and quick-witted, but also at times vainglorious, untrustworthy and insolent."

As the single island of Cuba contains about one-third of the population of the West Indies, a special paragraph describing its inhabitants is called for. We quote from a recent article by the English author named above. "*The Cuban* of the city is generally a person of small stature, something of a fop, a student of propriety, a lover of pleasure and of gambling, and for the most part none too well informed. As to the negro, the prophecies which have declared that 'he will oust the white man' are wholly unsupported by observation and inquiry. The life of a Cuban peasant is not a thing to be coveted. His house is a miserable shanty, his fields, thanks to his own

neglect, are often overrun by vagrant pigs; the methods of agriculture which he employs are antiquated. Of domestic comfort he knows nothing. His food consists of sweet potatoes, plantains, rice and sugar cane, with an occasional taste of pork, or tassajo (dried cow), or bacalao (dried cod). He manages to exist in defiance of the laws of hygiene; he is a slave of customs which the rest of the civilized world has long discarded. His great aversion is a government official; his great ambition is to purchase a lottery ticket; his constant desire is to avoid work. He spends his life in a sort of sullen contentment, ignorant, and devoid of aspiration."

2. *Languages.* — Reclus asserts that "as regards their speech, the negro-English patois is less harmonious than the French creole, but it is equally lively and terse. Apart from a few simple expressions, the uninitiated Englishman would never succeed in understanding his mother tongue as spoken by the Jamaica or Barbados islanders. Of all the local jargons, the most corrupt is the papamiento of the Venezuelan seaboard, in which the chief elements are Dutch and Spanish, and which has preserved a few Carib and Goajir terms." In Cuba, which had in 1899 a white population of over a million, or sixty-six per cent. of the whole, Spanish is the prevalent tongue, as it is also in Porto Rico. In Haïti French is the official language.

3. *Education* is not common and where nominally obtainable, it is of a very rudimentary and superficial character. Ambitious youths seek in other lands privileges which are denied them at home. The attitude of the United States toward Cuba and Porto Rico can not but be helpful in the future history of those islands; while the experiment of inviting a number of native teachers to study at a special school provided for them at Harvard University in the summer of 1900, has likewise proved a great intellectual stimulus to those leaders.

4. The *religious character* of the islanders is far from satisfactory. Except on some of the English and Danish islands,

Catholicism is the nominal religion of the masses. As a matter of fact, however, superstition and ignorance are very prevalent. Where the people are comparatively cultured, as in Cuban cities, there is considerable apathy felt toward the Church, due, no doubt, to the corruption of the priesthood. It is hoped that the result of the summoning to Rome of leading Spanish ecclesiastics of the West Indies and South America will be to purify the Church, especially in the territory of the United States and in Cuba.

Where there is absolute independence, as in the two black republics, there is said to prevail side by side with the State Church the superstitions of *voodooism,* extending according to report even to human sacrifice in interior and degraded sections.

V. "The West Indian Enigma." — 1. *The economic phase* of the problem is becoming in some of the islands a most serious one. Mr. Rodway puts the case very concisely: "The great labor experiment of negro slavery was tried on a vast scale; and, whatever may have been the evils of that system, there is no doubt that it was successful from an economic point of view. It has resulted in peopling the islands with a tropical race which seems well fitted to carry out their development, and may perhaps some day make an impression on the world. Without the negro these beautiful islands would possibly have been abandoned long ago; for since the emancipation of slaves the whites are becoming fewer every decade, except in Cuba and Porto Rico. Experiments have been made in bringing laborers from India and China with good results in Trinidad, but the general position of all the islands in 1899 may be considered as almost stagnant. The future of the West Indies is bound up with the future of cane-sugar; other tropical products seem likely always to remain of secondary importance."

As to this industry the *British Royal Commission,* appointed to inquire into the condition of West Indian sugar-growing colonies, reported: That the industry is in danger of reduc-

tion or extinction through competition of sugar-growing countries assisted by bounties; that in some of these islands no other industry can profitably take its place, and hence the laboring class would be so affected that the colonial revenues would be reduced to a point where they would not meet the cost of administration. In consequence relief measures were authorized by the Colonial Loans Act of 1899 which appropriated to the British West Indies £663,000 ($3,315,000). If this measure fails to relieve the situation, the future of the West Indies becomes more enigmatical than ever.

2. The *political elements* in the problem arise from the ignorance and lack of independence of the masses. It should be remembered that the aboriginal races have almost entirely disappeared, and that the negroes have been in absolute slavery and to a considerable extent still are so in a sense. Hence they are not yet in a condition to have any influential part in the Government. In Cuba and Porto Rico the white race predominates, constituting according to the census of 1899 fifty-five per cent. of the male population in the former island and sixty per cent. in Porto Rico. In strength of influence the whites have an even larger ascendancy; so that in those islands the situation is not quite so acute, though friction with the United States presents still graver problems. A large majority in Jamaica and the other islands except Haïti are of the colored race and are subject in a real though not nominal sense. In islands where the colored majority is great, the home Government rules through a few of its representatives, and it is a question whether self-government is a practicable measure. If Haïti is looked to for an answer, it must be confessed that such government has been almost a failure; though in the eastern or Santo Domingo section where the white element is more numerous, the case has not been so hopeless. Possibly the United States has come to the West Indies to show the world that education and a pure religion can fit men for self-government; and if so, Porto Rico is undoubtedly the best place in which to initiate this object-lesson.

PART II. — MISSIONARY

Work in these islands resembles more nearly than in Mexico and Central America what is usually called home missionary effort. Much of it is done through the medium of the English language, and many of those who are thus cared for are in a condition not greatly worse than the colored population of the United States. Missions among Spanish-speaking peoples are similar in character to those of Mexico, though the work is in a less fully developed stage.

I. The Forces. — The following societies are engaged in missionary effort in the islands: *American boards:* American Baptist Home Mission Society; American Bible Society; American Church Missionary Society; American Friends' Board of Foreign Missions; American Missionary Association (Congregational); Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America; Board of Home Missions of the Presbyterian Church in the United States of America; Board of Missions, Methodist Episcopal Church (South); Christian and Missionary Alliance; Christian Woman's Board of Missions; Congregational Home Missionary Society; Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (South); Foreign Christian Missionary Society; Domestic and Foreign Missionary Society P. E. Church; Foreign Mission Committee of the Presbyterian Church in Canada; Home and Foreign Missionary Society of the African Methodist Episcopal Church; Home, Frontier and Foreign Missionary Society of the United Brethren in Christ; Independent Baptist Missionary Movement; International Medical Missionary and Benevolent Association; Mission Board of the Christian Church; Missionary Society of the Methodist Episcopal Church (North); Peniel Hall Mission; Reformed Catholic Board; Young Men's Christian Association (Army Branch). *British societies:* Baptist Missionary Society; British and Foreign Bible Society; Ply-

mouth Brethren; Society for the Propagation of the Gospel; United Methodist Free Churches, Home and Foreign Missions; United Presbyterian Church of Scotland; Wesleyan Methodist Missionary Society. *Other societies:* Jamaica Baptist Missionary Society; Jamaica Church of England Home and Foreign Missionary Society; Moravian Missions; Presbyterian Church of Jamaica; Wesleyan Methodist Home and Foreign Missionary Society of the Western Annual Conference, West Indies.

II. Three Lines of Missionary Effort. — If differentiation in work among the various classes in the West Indies can be made, it is along racial lines. In addition to the three races named below, there is much most necessary work being done for those of European birth or descent, especially by the Wesleyans and by the Jamaica Church of England Home and Foreign Missionary Society. The latter society is not found in the statistical tables of Volume II for the reason that its work is so different from that usually followed that it could not be entered. In addition to its missions to East Indians, it has a very wide home-mission work in Jamaica, and otherwise is making its influence felt for good throughout the island. Its secretary says of this organization what, with modifications, might be written of some other churches on the islands: "The ordinary work of the Church of England in Jamaica is largely missionary and is performed by about 100 clergy, who are one-third Englishmen born and two-thirds Jamaica born; and the Jamaica Church of England Missionary Society is for the extension of Christian effort among the population not heretofore reached by Christian influence. This is largely done through the agency of about 150 colored and black catechists, their work being superintended by the clergy aforesaid."

1. *Missions among Negroes.* — Included under this heading will come efforts for "creoles" and "the colored," as negroes of various degrees of purity are designated. In the distinctively negro island of Haïti and Santo Domingo *Catholicism* has a strong hold in an external way, and the same is true of the negroes of Porto Rico and Cuba, who constitute about one-third

of the inhabitants. In Jamaica, where they claim ninety-five per cent. of the population, they are very little under Catholic influence. So far as Romanism affects missions, it seems to have made the negroes feel that Protestants are fools or demons, and that if they heed evangelical teachings they will become mad. Protestantism's emphasis of the Bible leads the priests to direct their attacks against it as being the devil's book. In Protestant Jamaica, however, the Bible is the only book commonly found. Whether from superstition or some higher motive most who read have in their homes copies of the Scriptures and make use of them.

In this island and in Haïti *voodooism* or Obeahism is the superstition which causes the most trouble. The center of the system is the Obeah-man, usually a crafty old negro, whose hoary beard and forbidding aspect, as well as his acquaintance with medicinal and poisonous plants, qualify him for successfully imposing on the superstitious. The very sight of his ragged bundle, a coffin which is most useful, and a bottle containing parrot's feathers, graveyard earth, coffin-nails, etc., causes the stoutest negro to tremble before him. If hostile to the church, he may place some charm under the door in order to make the minister fall from grace, or at least keep the children from entering. If a negro imagines that Obeah is set for him, he will pine away and eventually die from fear.

In addition to these *difficulties* are others of a different character. Impurity, — indicated in Jamaica by the fact that over sixty per cent. of negroes are of illegitimate birth, — their love of pleasure and show, intemperance and laziness are sins to be overcome. In Jamaica the creoles are "the cause of about nine-tenths of the disturbances at elections, parochial board meetings and church gatherings. They are less teachable than the negroes and there is a mutual dislike between the two classes."

The *work of missionaries* has aimed to meet the special needs of negro life. Starting from a very common desire to have their children educated, mission schools have been a very suc-

cessful agency in winning the people. Having learned to read, their natural reverence for the Bible makes its teaching very influential in life. The Catholic emphasis of the Mass makes the Bible view of the atonement an important point for the missionary to enlarge upon. In all kinds of work, the politeness of the people and their willingness to hear greatly aid the Protestant worker. Social purity agitation, young people's societies, stereopticon exhibitions, special meetings for children and mothers, are all aids to the more essential and fundamental work of preaching and teaching. House to house visitation, either with the object of selling religious literature, or in order to become acquainted with the people, is especially needful as a feeder and conserver of all forms of effort. Though little tried, some of the missionaries feel that medical missions might be most fruitful in negro work.

2. *The Hindus* are receiving, in proportion to their numbers, a large amount of attention, though very much more ought to be done for them. The majority are in British Government employ, if *the indenture system* may be so described. "The Government imports them and leases them to planters for a term of five years, for which the Government receives twenty-four cents per week, and the individual twenty-four cents per day if a man, and eighteen cents if a woman. They board and clothe themselves, having free rent and medical attendance. After being bound to the estate for five years they become 'free coolies' and can go anywhere on the island. During the second term of five years they may hire themselves to the planters, the Government still receiving for each twenty-four cents per week from the employers. After that they are free and can return to India or go where they choose. Those who intend to return home can not eat meat, lest on returning they offend the gods." Many of them remain on the islands and by their economy and business ability take trade from the natives. They usually retain the customs of India in their place of exile, so that the traveler notes signs of caste, a profusion of jewelry on ankles, arms and nose, and in the evening he may

hear Hindu music chanted to the accompaniment of hand-clapping and tin bells.

Work among the coolies is very much like that in India with slight differences. The missionaries are more dependent upon interpreters and commit a larger part of the work to natives than in India. Moreover, they find much literature ready to hand in the publications prepared for Asiatic workers. Evening classes for those whose contracts require them to labor during the day are much appreciated, while Sunday-schools and the regular services of the Church are useful. Schools labor under difficulties, both because of sensitiveness on the part of parents in cases of discipline and for the reason that the children do not like the confinement of the school-room.

The *need for enlarging* this important branch of effort is made evident in a communication addressed in 1898 to the Church Missionary Society by the Archbishop of the West Indies, located in Jamaica. Conditions which are strong in that island where there are about 15,000 Hindus are still stronger in Trinidad where the number is more than five times as great. The appeal calls attention to the fact that it is less difficult to reach these people in the West Indies than in the environment of their native land; that the majority of these immigrants will remain permanently in the islands; that the vast majority of the coolies are from the North-West Provinces and that ninety-five per cent. of them speak Urdu while Hindi is understood by all; that efforts made by the Church of England and the Presbyterians show that excellent results may be secured, especially where thoroughly consecrated and well-trained natives of India and missionaries who have had wide experience in that empire engage in the work; and that the most feasible way to meet the need is to secure leaders trained in India who are accustomed to evangelistic work and have the power to train subordinates. This appeal is enforced by the thought that thousands return to their fatherland as thoroughly heathen as when they came to serve for years in a Christian community, and by the further consideration that many of these coolies,

especially the Mohammedans among them, go about from house to house reading and preaching their own superstitions. While the Society in their reply do not promise to send aid, they have made inquiries in India in the hope that one or two well qualified missionaries may be found to do the work, and with the special hope that the native Indian Church may be led to undertake this peculiar form of home mission service.

3. Missions among the *Spanish-speaking Romanists* of the West Indies have not been actively prosecuted until the recent transfer of Cuba and Porto Rico to the United States. Since that time there has been a very ready response on the part of Christians of the States to the new obligations arising from open doors and the new national responsibility.

The most successful missionary work previous to the American occupation was done through the hero of Cuba, *Dr. Alberto J. Diaz,* laboring under the auspices of the Southern Baptists. Brought up as a Romanist and having never seen a Bible until as an adult he saw one in the United States, he became a new man in Christ Jesus. In spite of difficulties arising from six imprisonments and all sorts of opposition, he had baptized with his own hands 3,000 people within eleven years, besides planting seven missions and setting fourteen men at work. During the war these missions were scattered and their helpers put to death; but 1,500 converts survived and now live in the new atmosphere of religious freedom.

Less than three years of active effort on the part of many societies has seen work initiated, despite the serious difficulties of reconstruction and the perpetual friction between natives and the United States. The attitude of the priesthood of the two islands where almost all of the Spanish-speaking work is done, Cuba and Porto Rico, is well illustrated by this circular distributed as soon as missionaries began energetic efforts in Porto Rico. It is dated Ponce, Nov. 19, 1898.

"*To the Catholics.* — Separate yourselves entirely from the Protestants and leave them in peace. By no means attend their meetings. Avoid all religious conversation. If they come to

your homes speaking of salvation or religion, throw them out in the act. By no means receive their Bibles and other literature. Watch your younger children with great care that they may not attend any Protestant exercise, and that they may not receive of the Protestants either books or presents or playthings. 1st. Because Protestantism is truly heretic and of the worst kind. 2d. Because the Protestants do not come of Christ; the first Protestant did not appear until 1517 after Christ. 3d. Because the Protestants falsify the Bible in many points. They mutilate, and when they explain it, they do not present it without the words which favor their error. 4th. The Apostles' Creed they indignantly trample upon. The Creed says: 'Christ born of the Virgin Mary'; and they deny the virginity of Saint Mary. The Creed says: 'Believe in the Catholic Church.' They combat this. 5th. At other times they contradict the more clear words of Christ, e.g., 'My flesh is truly bread; My blood is truly drink.' Porto Ricans, be firm in the faith of your fathers! Live and die in the Catholic religion, which is the only divine, the one which comes rightly of Christ and for the great and only truth. *Note:* With this action we advise the public of a series of leaflets of great interest to Catholics of Porto Rico, which will be distributed in the church free every Sunday. May the divine aid accompany them through the way of the Immaculate Mary. Now in her protection we place them!"

In contrast with this typical view of the missionaries must be placed *other views,* illustrating the impression created upon workers by their new field. Almost everywhere among the men was present a state of apathy or else of decided hostility toward the Church. Religion had no hold upon any one save "old maids of both sexes," to quote a common Havana saying. Priestly corruption was so common that no one except a few devout women could abide their ecclesiastical guides. In the case of the reconcentrados the feeling against the Church was still stronger. General Weyler had driven the rural population into the cities. "Their homes were burned, their cattle

were killed, their implements were destroyed. They had no money to pay expenses in the cities. No provision was made for their support. As a result of this diabolical policy, 400,000 men, women and children died. What did the Church do for their relief? Nothing. Was she able to help? Yes; what she needed was not ability but disposition. The Archbishop of Cuba offered to give Spain $20,000,000 to build four battleships to crush the insurrection. He proposed to strip the saints and the churches. Why could not this money be used to feed and clothe and house the reconcentrados? It could have been so used, if the ecclesiastics had been willing. But to their thought the Cubans are no better than beasts and deserved no help whatever from the Church." Rev. A. McLean, Secretary of the Foreign Christian Missionary Society, speaks strongly in the above, but not more severely than hundreds of thousands felt toward their enemies in both Church and State at the end of the war against Spain. Dr. Carroll, late Commissioner of the United States to Porto Rico, writes, quoting from Mr. Brau, the Catholic historian of that Island: "'In this island are many priests who do not lead very moral lives and who frequent gambling houses.' He speaks of priests who gamble, dance, go to the cock-pit, enter into the practices of the money-changer, and associate with the dissolute, and says that their mode of life seems more akin to that of Oriental seraglios, than to the austere silence of the rectory."

Such being the attitude of the two parties, what means are being employed for the redemption of these islands? *Children* are very evidently strategic material, judging from experience the world over, as well as from the Catholic proclamation just quoted. Too many of these are accurately described in a strong article by a recent visitor to Porto Rico. "The children have a short and cheerless childhood. Gambling with coffee grains for pennies is their standard amusement, though kite-flying has its season and cock-fighting its attraction. It is noticed that the children seldom sing. In fact it is a land

without songs. The birds, as is common in the tropics, do little more than chirp." These children with their "banana stomach," due to distension with large quantities of bananas, their chief diet, gladly respond to the kindness of Christian school and Bible teachers. Scripture pictures and cards are gladly received and prove germs of blessing to the family in many cases. The magic lantern has especial charms for them, as well as for adults.

Woman as the religious element of the population is also to be sought. The writer just quoted, Rev. J. M. McElhinney, says of them and of their homes: "The house has but few attractions for them. The few primitive articles of household furniture are either reeking with filth or creeping with insects. The air is polluted with smoke of charcoal, which, having no chimney as an avenue of escape, takes its time in getting out through the chinks of the roof. There are no books or papers in the home. They could not be read if they were there. The mind gets its subsistence in conversation with neighbors at the 'rumshacks,' at the streams washing clothes, at the coffee plantation — somewhere in the open. The house is a place of last resort, a place to sleep in, where sense is dead to surroundings." From this description of a large majority of homes and their occupants, one can readily imagine the joy that the warm-hearted Christian woman can bring into such lives, after the deep-seated prejudice has been banished through a variety of more public ministries.

The sick of both sexes are another strategic element in society. Dr. Carroll strongly pleads for this form of missionary effort. "There is a great deal of suffering among the poor for lack of medical attendance. All the municipalities pay 'titular doctors' for service of the poor, but the poor get for various reasons little attention. If the municipal doctor shows reluctance to respond to a call, the people hesitate to go to him again. They seemed to have a horror of going to the hospital. Forbidding-looking places they were, some of them. One of the best physicians in the island told me that hardly

one person out of a hundred among the peasant class has a doctor at death. These common people are full of sympathy for one another, and a kindness done to them would win their hearts."

Some lessons learned in the two years of recent missions among Spanish-speaking West Indians are the following. In a transition period, the best plan seems to be to have a morning service in English for Americans and other English-speaking people. Next comes a Sunday-school in Spanish and English for all children, and in the evening follows a service in Spanish only. Schools are being established, though the character of those in Cuba especially, as well as the attitude of their leading teachers toward Christianity must be far better since nearly 2,000 of them came to Harvard at Government expense. For six weeks they learned in the United States much of modern educational methods and of Protestant civilization. The special care received by the women among them from the American Board's well-known Spanish missionary, Mrs. Alice Gordon Gulick, made a most favorable impression upon them. Despite the improvement in Government schools, those conducted by missionary societies are especially useful, both because the Bible and religion of the Protestant type can be taught in them, and also because they are the training places for church workers. The early tendency to secure small halls in out-of-the-way places is considered a mistake in view of the heat and the apparent cheapness of such missionary efforts, when compared with the costly edifices and plant of the Catholic Church. Dr. Carroll, now a Secretary of the Methodist Board (North), also recommends plenty of singing, an emphasis of young peoples' work, Sunday-schools, and all proper social features. Like all Latin races, the Cubans and Porto Ricans are social and given to pleasure. Yet there is no proper provision for the development of this side of their nature, and Protestantism must supply what the past has not granted them. In places where parents are anxious to learn English; he urges the development of this form of work. But above all, as Dr.

Diaz so abundantly proved in the days of Spanish rule, what the missionary must most depend upon, is an open Bible taught by word and deed, and a wide application of its principles in all departments of life. An English missionary writer who knows the islands well says: " Before the people of the United States lies a task that is sufficient to tax their vast resources, their proverbial ingenuity and their Christian graces. But to free and then to mold for a nobler life a people of such capacities, is a mission that any great nation might honorably covet. . . . As far as possible Cubans should be employed as missionaries to their countrymen. There is a strong sense of fellowship in the Cuban mind; there are patriotic ambitions in which no foreigner can fully share. And in all labor and underlying all plans of service there must needs be a strong, fervent and triumphant expectation of success."

V

SOUTH AMERICA

PART I. — GENERAL[1]

I. Panoramic View of South America. — If this continent, containing some 7,000,000 square miles, — nearly one-seventh of the land surface of the globe — could pass northward beneath the eye of a beholder poised hypothetically in mid-air above its central meridian, a most varied and remarkable scene would greet his delighted vision. First he would see, as he looked southward toward the vast pear-shaped mass, the low-lying, verdure-clad shores skirting the Caribbean Sea and Atlantic. The well-wooded expanse of the Guianas would fade out into llanos of Venezuela and Colombia and the northern slopes of the Andes. Next would appear the Guiana highlands succeeded by the selvas, — exuberant expanses of tropical vegetation filling the basin of South America's "liquid equator," the largest river in the world in respect to volume and extent of drainage area. Meanwhile the backbone of the continent has raised itself aloft in the Andes of Ecuador where twelve peaks tower three miles or more above the adjacent ocean. As regions further south appear the continent narrows. The Brazilian highlands on the east are less densely wooded, while the western mountain ridges make Peru an American Tibet. On its southeastern border, mainly in Bolivia, lies Titicaca, the continent's one large lake, rivalling North America's Ontario in size. Passing these, one sees the Gran Chaco wil-

[1] Reprinted from the author's contribution to "Protestant Missions in South America," 1900.

derness and the famous pampas beyond. To the eastward are the hills of Uruguay, and on the west the Andes retreat far enough from the coast to form the fertile plain of Chile. There now remain on the south only the comparatively barren wastes of so-called Patagonia, and the fiords cutting into the mountains of southern Chile and tapering off into the bleak and stormy archipelago of which "The Land of Fire" is the largest. During this survey the aërial beholder has noted the regularity of the coast and the fact that no extensive bays have indented the land, nor any large islands fringed the continent, save in the extreme southwest, if the more remote Falklands and South Georgia are neglected.

II. River Systems. — Returning now to examine more in detail South America's characteristic features, one is struck at the outset with its remarkable river systems to which the continent owes so much, and which when improved will provide it with a ramifying network of deep waterways, thus from a commercial and missionary point of view increasing greatly its accessibility. Only three of these systems will be described.

1. *The Orinoco.* — This river, third in size on the continent, takes its rise far up on the mountain slopes of southeastern Venezuela. Early in its course it sends off the Cassiquiare, which strangely enough is the connecting link between it and the Rio Negro, a tributary of its powerful rival, the Amazon. Descending between the mountains and impenetrable forests of Venezuela and the Colombian llanos, it dashes over the famous cataracts of Maipures and Atures, the latter nearly five miles wide and six miles long. Below its confluence with the Apure, it traverses the llanos with a width of four miles and later rolls its milk-white flood into the Atlantic through a delta, 125 miles long. Of its 1,550 miles, more than 1,400 are navigable in two stretches. Most of its larger affluents are likewise navigable; so that the Bogotá missionary, if he so desired, could ascend it and the Meta to within sixty miles of his destination. Despite the extensive overflows of the rainy

season, this river is of exceeding importance to the country's future.

2. *The Amazon,* or *Amazons.* — The disputed etymologies of this name were once its striking characteristics: one theory held that it was given because early voyagers saw female warriors or Amazons on its banks; the other etymology is traced to the name given by the Indians to its destructive tidal bore which they called Amassona — "boat-destroyer." To modern economists and merchants it stands preëminent among the streams of the world because of the vast extent of its navigable waters — some 50,000 miles with its tributaries, one-half of which is by steamers, — and the commercial possibilities of its enormous basin which is estimated to include more than two-thirds as many square miles as all Europe contains. Though some unsuccessful attempts at colonization have been tried along its lower reaches, practically nothing has been accomplished by Western enterprise. Thus one notes the paradox "that this forest, the largest and densest in the world, imports from North America much of its building timber, and some of the steamers on the river have found it cheaper to consume English coal than to burn the wood which grows so abundantly on every side." From the Atlantic to the heart of Peru and Ecuador a navigable highway stands ready for the missionary, not to speak of the great tributaries which will in the future carry him to remote tribes and districts one day to be opened up by modern exploitation.

3. *The Rio de la Plata,* or River of Silver, is more properly an estuary into which flow the waters of the Uruguay, Paraguay and Paraná. Unitedly they pour into the ocean a volume of water second only to the outflow of the Amazon and Congo. Though *the Paraguay* traverses the great marsh of Xarayes, elsewhere it passes through fertile districts abounding in excellent timber. Missionaries on board Brazilian steamers can journey up this river and its affluents to Cuyabá, 2,360 miles above Buenos Aires. Fortunately, too, they are open to the commerce of every nation. The Paraguay empties into

the Paraná, which deserves its name, meaning "kinsman of the sea." Rising about a hundred miles northwest of Rio de Janeiro, it boasts of one of the most remarkable rapids in the world, ending near the mouth of the Iguassu. For a hundred miles up the river it extends "between ranges of frowning cliffs which confine the stream to a narrow, rocky bed, little more than 100 yards wide. Through this gorge the water pours in tumultuous fury." Like the Paraná, *the Uruguay* is obstructed by rapids; yet it is navigable by sea-going steamers to a point 373 miles from the sea, while coasting vessels can reach Salto, and other vessels above the rapids may proceed beyond Uruguay's northern boundary.

According to Rohrbach the mean distance from the sea of any average district is 343 miles, this continent being surpassed in this respect only by Europe and North America. When to this fact is added its extensive river system, it will be evident that South America is remarkably *accessible.*

III. Highlands and Mountains. — 1. *The Highlands of Guiana and Brazil,* though separated by parts of the Amazon valley, present similar characteristics, and may be regarded as one area. They vary in height from 1,000 to 4,000 feet, on an average, with occasional elevations of 8,500 feet. Here may be the future sanitaria of the missionaries, though the bulk of their work will be in the more populous coastlands. Trees in the hilly region are less lofty and numerous than in the selvas, to be later described. In compensation for the charming luxuriance of those regions, one here finds flowers in far greater abundance, with a vast variety of exquisite ferns, and on the higher elevations the Brazilian pine lends a new beauty to the rolling woodland. In the Guiana section the lofty mountains are bare, rugged and often grotesque. Most of these ranges are flat-topped, "appearing as though planed down by some titanic instrument."

2. *The great mountains* of South America, stretching along its entire western border, are most interesting. *Characterizing them generally,* Dr. Greene says: "The awful cañons and

chasms of the Andes, the sublime height of their peaks, the difficult and dangerous character of the passes, the rich and varied vegetable life of the eastern slope, and the steep descent of the generally barren Pacific slope, all give elements of great interest to this range." In formation "three main sections are clearly to be distinguished: The solitary chain of the Southern Andes; the double chain of the Central Andes, with their elevated upland valleys, groups of connected hills and mountain lakes; lastly, the diverging Northern Andes, with their low-lying valleys and detached elevations." With its declivities and plateaux this chain occupies nearly a sixth part of the continent.

Andean scenery is naturally varied. The southernmost section is marked by luxuriant and extensive forests, steep ravines and picturesque fiords, all crowned by one of "the most imposing peaks of the whole Andean range, Mount Sarmiento, which rears its spotless cone of snow to a height of 6,910 feet. . . . The beauty of this peak is enhanced by the numerous blue-colored glaciers which descend from the snowy cap through the dusky woods of the mountain's base to the sea, looking, as Darwin expresses it, like so many frozen Niagaras."

Perhaps the most striking features of the Chilian range are the fantastic shapes assumed by the weather-worn soft rock, resembling the spires and turrets of ruined churches and castles, and the variety of coloring of the different soils. With the sparse vegetation of this region, the mountain slopes are strikingly beautiful, the blues, reds, yellows and whites producing wonderfully fascinating effects.

The Bolivian Andes enclose "the navel of South America," a plateau as large as Ireland, having an elevation of some 13,000 feet and being mainly arid in character. The Bolivian missionary leaves the palms and banana groves of the lowlands and passes upward through forests of cactus and trees to the zones of pines, junipers and beds of resinous moss a foot deep. Above 15,000 feet rise the ever snowy crests of the Cordilleras, with scarcely a vestige of life, save the aspiring condor.

The Peruvian ranges on their western slopes, which rise abruptly from the Pacific, are practically rainless; though from June to October they are refreshed by thick mists. In the interior its Tibetan characteristics appear, and here, also, is found the grandest scenery of the Andes. The Punas, wretched, wind-swept meadows affording scanty nourishment to llamas and alpacas; "the cold, cheerless and uninhabitable Despoblados;" the closed valleys with climate and products of the temperate zone, and redolent with memories of a marvellous Inca civilization; the thousand streams which, "forcing their way over roaring cataracts and through the dark clefts of the Andes," gladden Brazilian plains with the matchless Amazon; the many silver spires that one sees in the snow-clad peaks piercing the azure; the eastern, lower slopes of the Montaña, "a tropical, wooded upland where the old and decayed vegetation decks itself with bright twining and parasitic plants before its thundering crash breaks the death-like stillness of the primeval forest;" — these are some of the elements that will fascinate the Peruvian missionary, especially if he goes beyond beaten routes.

The Ecuadorian section furnishes the mountain climber his paradise. One journeying southward from Quito to Riobamba over the narrow plain would pass, according to Bates, "fifty peaks on an average as high as Mount Etna, three of them emitting volumes of smoke, and all of them crowded into a space not much greater than the distance between London and Dover." Imagine a railroad journey of equal length in America — for example, from New York to Philadelphia, or Trenton, more correctly — between such heaven-piercing giants. One of them is the "silver bell" of Chimborazo, nearly four miles high; while another, "turned out as if with the lathe," is Cotopaxi, "in absolute elevation without a rival amongst the active burning mountains of the Old World." Though slumbering now, it is, in Titus Coan's phrase, "in a state of solemn and thoughtful suspense"; and when aroused it belches forth fire from a point nearly three miles higher than

the Vesuvian crater, with a roar said to be audible 600 miles away.

In Colombia the chain rapidly descends toward the Caribbean Sea. Its parallel ranges are here intersected with cross-ridges "like the rungs of a ladder." Though nearing the end of their course, the Andes still have power to interest. Tequendama Falls, one of the most celebrated cataracts of the New World, the romantic course of the Bogotá, the increasing luxuriance of the tropical verdure as the traveler descends to the northern valleys, are Andean features not soon forgotten.

Some of the *practical bearings* of the Andean system *on missionary geography* and activities may be alluded to. With this volcanic ridge come not only the risk of eruptions, but the more disturbing one of frequent earthquakes, which occur along the entire western border of the continent. Moreover, sapping as the mountains do the moisture from the Atlantic winds, the Pacific slope will always remain dry and probably not be as fully peopled as the eastern republics. However, in the present undeveloped condition of llanos, selvas and pampas, the Western republics are almost as favorable fields as any on the continent. It may be that future prospectors will render this mountain region a thronging abode of men, if new Potosis are discovered, and if it is made as accessible everywhere as the splendid triumphs of civil engineering have made it in a few sections.

IV. HABITABLE PLAINS. — 1. *Llanos of the Orinoco.* — As the Spanish name indictates, these are "plains," and they occupy a region in Colombia and Venezuela almost as large as the New England and Middle States plus Ohio. While they slope downward from a height of 800 feet, and are in part forest, they are generally very level and sparsely wooded or else wholly devoid of trees.

Reclus vividly describes an average llano scene, though for a more graphic picture the reader is referred to the account by a native, Don Ramon Paez. The former says: "In the central parts of the llanos where the surface seems perfectly

level, where the line of the horizon is broken by no eminence, the firmament unfolds its azure dome above a silent sea of herbaceous growth, yellowish and scorched during the prevalence of the dry trade-winds, dense and verdant from the first appearance of the winter rains. Although extremely rich in different species, the boundless prairie seems to merge all its plants in the same uniform element. Except a few objects close at hand, a drooping flower by the wayside, some startled beast or insect seeking the cover of the herbage, nothing stands out distinctly in the vast circuit lit up by the solar rays. Nature reposes in its strength and majesty, inspiring with a sense of awe and sadness the solitary wayfarer lost in the wilderness. Wherever the eye sweeps the horizon, the details of the landscape are the same, though its physiognomy as a whole changes slowly with the hours, the shifting hues and shadows."

2. *Selvas of the Amazon.* — These vast "woodlands," exceeding in extent the great Congo forest zone and almost equalling in area all the United States east of the Rocky Mountains, occupy the northern part of Brazil and extend slightly into the adjacent colonies and republics. The Matto Grosso — "great woods" — are a southeastern extension of the selvas. They are not wholly forest, however; for, besides extensive grassy spaces toward the Atlantic, these selvas are traversed by the Amazon which should be regarded, by reason of its labyrinth of streams, not so much as a single river, but rather as "an inland fresh water sea filled with islands."

As *seen by the Amazon traveler* there is little visible except a "compact wall of forest trees interlaced with lianas, overtopped by a continuous mass of verdure, the stems rising on both banks like a line of palisades straight as reeds, enveloped in gloom at their base, expanding overhead to the light of the sun." Bates, the Amazon naturalist, describes an *interior view* of the selvas: "With the exception of a few miles of road in the vicinity of the large towns, with difficulty kept free from encroachment of young vegetation, this forest is without path and impenetrable. Singular especially is the tendency both of

plants and animals in this world of trees, to assume the character of creepers and climbers. . . . The flowers and fruits of the forest trees are all to be sought for in the leafy domes far above, where the crowns of the trees, locked together, are exposed to the light and heat. All below is dark, musty and cavernlike, and neither flowers nor green herbage variegate the damp ground." Some of the trees are colossal, as a ceaba described as covering a space of six acres where 25,000 persons might be accommodated. Another striking feature "of Amazonian arborescence consists in the great development of the outer walls sustaining, but detached from the stem, leaving an intervening space wide enough to afford refuge to several persons."

3. *The Gran Chaco.* — This region, occupying the western part of Paraguay, northeastern Argentina and the southern border of Bolivia, is about the size of Maine and California combined. It is the "great hunt" where multitudes of wild beasts attract the Indians who here are safe from white oppression. While these plains are mainly arid, during the rainy season when the country is inundated they resemble a vast lake interspersed with verdant islands. Near the rivers, however, rich forests are found and vegetation is luxuriant.

A *night scene* on the Gran Chaco has been thus depicted: "If the day with all its glories is so unspeakably attractive to the lover of nature, the marvellous nights of these regions still reserve fresh and unanticipated charms for him. There is nothing to compare with the impression of serene repose inspired by the sight of the starry heavens, especially in the more open meadow lands. Our thoughts revert unwittingly to those indescribable nights on the silent deep, when the vessel is borne along as by an unseen power on the unruffled surface of the waters, beneath the vault of a tropical sky. The charm is heightened by the countless swarms of fireflies whose phosphorescent lamps flash out and suddenly disappear in the gloom."

4. *The Pampas.* — This name is given to extensive level dis-

tricts in Peru covered with the primeval forests; but it is more commonly applied to the immense grassy, treeless plains of Argentine Republic which rise in a series of terraces from the seaboard to the base of the Andes. They are in one place covered with grass and absolutely level, at another brackish swamps appear, while toward the south and west salt steppes or salinas occur. Portions of the pampas are very fertile, but stock raising is the industry that engages most of the region.

In "The Great Silver River," Rumbold writes thus of a *summer morning on the pampas:* "The young sun floods the low and perfectly level horizon with a flush of pink and yellow light. The fiery disc emerges out of what seems a sea of verdure, all burned and brown though everything be in reality, and in its slanting rays the tip of each blade of grass, the giant thistles with their rose-purple crowns, the graceful floss-like panicles of the pampa grass, just touched by the breeze and all glittering with dew, undulate before the eye like the successive sparkling lines that mark the lazy roll of the deep in the dawn of a tropical calm. In the west the vapors of night have not entirely rolled away, while down in the deep depressions of the ground and over the reed-fenced lagunas a thin blue mist still lingers and mingles deliciously with the various subdued tints of brown and green around. This tender tonality lasts but a very short time, the sun shooting upward with a speed and force that at once completely transforms the picture; the scorching agencies of light revealing it in its true parched colors and reducing it to a burning arch above, and a scorching and featureless flat below. The fresh, rippling ocean turns into a weary wilderness, staring up at a breathless, pitiless sky."

The *moral effect* of such an environment on foreigners, and on some, at least, of the Gauchos, is most striking. One of them thus writes: "In the presence of such an awe-inspiring solitude, one's thoughts are unconsciously drawn to dwell upon eternity; a deep and yet a pleasant sadness takes possession of the thoughtful mind, a feeling intensified at the going down

of the sun; and in the darkness of the night merging in an overpowering sense of helplessness and terror. . . . Men are known who for years have toiled in the vain endeavor to hearken to the whisperings of reason alone, and who have smiled compassionately on those that spoke of a better future, and who yet at a sunset on the pampas become so unnerved that they are nearer to tears than to scoffs; nay, will listen with devotion to the evening chimes announcing the Ave Maria." It is said that this strange fascination of environment often compels Europeans, who have returned home with a fortune, to go back again to the hardships of the old pampa life.

V. WASTES AND DESERTS. — 1. *Patagonian Desert.* — Much of the territory above described, though not inhabited, is yet capable of sustaining a great population when the advantage or necessity for its occupation arises. Other sections, however, can hardly become populous. Most of this area lies in that portion of the Argentine Republic commonly, though not justifiably, known as Patagonia. This expanse is usually called the Shingle Desert. In favored sections coarse grass and stunted bushes and herbs are found; but in general it deserves the Indian name of one portion of it, "the Devil's Country," since the ground is strewn with rolled pebbles, huge boulders, and is intersected with ridges of bare, sharp-edged rock. Charles Darwin calculated that these cover a territory 200 miles broad and 600 miles in length.

The *impression made by this desert* upon the mind of the great scientist, he thus describes: "These plains are pronounced by all to be most wretched and useless. They are characterized only by negative possessions; without habitations, without water, without trees, without mountains, they support only a few dwarfed plants. Why then — and the case is not peculiar to myself — have these arid wastes taken so firm possession of my mind? Why have not the still more level, the greener and more fertile pampas, which are serviceable to mankind, produced an equal impression? I can scarcely

analyze these feelings, but it must be partly owing to the free scope given to the imagination. The plains of Patagonia are boundless, for they are scarcely passable and hence unknown. They bear the stamp of having lasted for ages, and there appears no limit to their duration through future time." This impression is even more strongly emphasized by a later writer in "Idle Days in Patagonia."

2. *The Atacama Desert.* — This is the principal western waste of South America, though at various points west of the Andes, especially in Peru, there are barren reaches. Lying in Chile's northwestern section, it rises in rocky plateaux from the steep shore and is broken by precipitous mountains. The soil is rocky rather than sandy, and to-day has little vegetation except the hardiest desert plants. By reason of its saltpeter works and silver, however, its solitudes are sparsely peopled.

3. *Marshes.* — Some of these are saline, notably one near the center of Argentine Republic. The largest of the fresh-water marshes is in southwestern Brazil, that of Xarayes. In the rainy season this is more properly a lagoon or lake, and covers a district as large as Maine. Above this temporary sea, stretching beyond the horizon, rise thickets of tall herbs and shrubs, and some artificial mounds, formerly used as Babel towers by the Indians who thus escaped the flood. The reader must again be reminded that many districts along the Amazon and Orinoco are little better than marshes, especially during the floods.

VI. South American Productions. — 1. *Minerals and metals,* so essential to the development of new countries, exist in considerable variety and abundance. If the El Dorado of early voyagers was a myth, the gold of the Guianas is not, nor the gold and diamonds of Brazil, the iron, copper, lead, bismuth and other metals of various sections. The nitre of Chile is a national source of wealth; while the Andes are rich in precious metals, the mines of Potosi alone having furnished the world over $1,500,000,000 worth of silver since the Spanish

first took possession of them. Coal, though not abundant, nor of high quality, is nevertheless a valuable asset.

2. The *products of the forest* are a limitless source of future wealth, and a present cause of prosperity. Beautiful woods used by cabinetmakers are found in almost inexhaustible supply; a variety of gums and wax, and the extensive tracts where india-rubber trees flourish, furnish a large part of the exports; modern medicine could hardly exist without South America's coca, which yields cocaine, and above all Peruvian bark, which Sir Clements R. Markham, in 1861, so shrewdly and laboriously stole from Peruvian forests for the benefit of fever-smitten humanity.

3. Nor do the *field products* fall short in the inventory of the continent's wealth. Reclus is authority for the statement that South America has given to the world during the past four centuries more plants useful for alimentary purposes than any other division of the globe. Witness the potato, now the staple food of so many millions; manioc and yams, more indispensable to certain negro and West Indian populations of Latin America than the potato can ever be to the Germans and Irish; the tomato, peanut, pineapple, guava, maté or Paraguay tea, tobacco, etc. Other productions not indigenous to the continent, like the banana, which was carried there from without; wheat, the production of which is fast approaching that of the States; and above all coffee, are exceedingly valuable factors in southern life and commerce. Brazil already supplies more than one-half of the world's coffee supply.

4. Important as these productions now are, the continent is almost wholly virgin soil awaiting the time of her development. It is not surprising, therefore, that writers on world-politics like Professor Reinsch, and practical men desiring to better their condition by emigration, are looking to South America as the theater of much of the twentieth century's development.

VII. South American Races. — Without pausing to speak of the animal life of the continent, the most characteristic

features of which are its many edentates, its gigantic reptiles, and its billions of birds of every variety of color, attention is called to a few general facts concerning the men found in its various sections.

1. *Dr. Herbertson's Summary.* — "South America has, at a rough estimate, thirty-seven and a half million inhabitants, giving a mean density of population of five and three-tenths per square mile. The coastal lands, the river valleys, especially the alluvial plains of the Plata basin, are the most densely peopled. The inhabitants of the interior of the forest regions and in Patagonia consist mainly of aborigines of many races, differing in language more than in racial characteristics. The natives of the warmer regions are yellower than the brown inhabitants of the mountains, but all possess the same dark, lank hair, and scantiness of beard. The Caribs of the lower, the Nu-Aruak of the upper Amazon, the Tupi between the Amazon and Plata, and the Guaykuru of the Paraguay, the Ges of eastern Brazil, and the Patagonians and Fuegians of the south are among the most important of their races east of the Andes. The Araucanians of Chile, the old civilized Quichua, who formed the Inca State overthrown by the Spaniards, and the Chibcha of Colombia are among the Andean tribes. The name Andes was itself derived from the Antis. The inhabitants of the more densely peopled areas are of European and African origin, as well as American. Pure whites, negroes and yellow men exist, but the majority are of mixed race; so that here, as Reclus has pointed out, men containing the greatest number of characteristics of all races can be found, the most typical average specimens of humanity."

2. *Their Social Condition.* — Neglecting the six million Indians, a study of the history of the continent for the past seventy years reveals great progress, not only in wealth and population, but in education and general advancement. In these respects South America has probably surpassed many European countries. This progression has led some writers to ask whether the Spanish tongue even may not one day rival

the English in its world-wide predominance. Carrasco, in the "Boletín de la Sociedad de Geografía de Madrid, 1891," presents strong reasons for believing that with the present rate of increase, the Spanish and Portuguese, which are mere varieties of the same language, will be spoken by 180,000,000 in 1920, — a prophecy not likely to be fulfilled. In many centers of influence South Americans are awakening to the consciousness of their high destiny; and with increasing immigration and the growing desire to emulate North American and European ideals there is hope for a great future, especially if impurity, which is working ruin in more than one of the republics, can be conquered by the Christian view of marriage and of the sanctity of the body.

3. *Immigration.* — The rapidly increasing stream of European life is bringing to the continent new hopes and some problems as well. Thus far newcomers are mainly attracted to the Atlantic seaboard, especially to the colonies and to those countries south of the tropics. With the exception of Chile, the Pacific republics are not securing a great number, though the mines may one day allure considerable populations. So, too, the vast interior regions, now so largely pathless, will attract multitudes when communication is made easy by the development of railroads and a better steamer service. Six factors must be considered of special importance in thinking of South America as a field for extensive immigration.

Habitable area is the first of these. In this respect the southern half of the hemisphere is vastly superior to the northern, as it has practically no frozen region, while about one-third of North America is covered with snow and ice wastes, or with tundras of moss and lichen. Probably the part now unoccupied but capable of ultimately sustaining large populations will be found greater in South America than in any other continent save Africa possibly.

Material resources are as essential for national development as mere habitable area. Enough has been said to show that these abound already, or can be readily developed; so that

Professor Reinsch places South America beside China — though for different reasons — as likely to engage the attention of economists, capitalists and immigrants in the century just dawning.

Accessibility, as already stated, is decidedly in South America's favor, so far as natural features are concerned. Yet at present one must circumnavigate a good part of the continent to get to Rio from Lima or Quito, for instance, when developed Amazonian navigation would greatly reduce the time and present expense. Railways of the near future will supply other important lacks now existing. Moreover, if the proposed railroad lines running from the Mediterranean to African points like St. Louis or Monrovia materialize, and good transoceanic connections be established, it will be possible to reach Buenos Aires from Paris in eleven days, or a third of the time now required. This would greatly stimulate South American immigration and intercommunication.

But can European and North American immigrants and capitalists thrive in *South American climates?* This question is an important one for the missionary also. While it is true that "South America is distinguished from other continents by not having a marked continental climate," it should be remembered that, unlike the United States, Canada and Europe, which are almost wholly in the temperate zone, less than a fourth of South America lies in that zone best adapted to the development and prosperity of the white races. Measured on Berghmann's map there are in North America 4,000,000 square miles between the isothermals of 46° and 68° Fahrenheit to South America's 2,000,000 square miles.

As for *prevalent diseases* encountered by missionaries and other foreigners, they are not especially serious for a country so largely tropical. Malaria is the commonest foe along the coast, though the Amazon is not as unhealthful as one would suppose. Both that region and the northern seaboard suffer less severely from malarious diseases than the Congo and coastal regions of Africa. The highlands of the western coast

are practically free from such maladies. Yellow fever along the coast, except in the far south, and dysentery are quite common, but missionaries rarely suffer from elephantiasis, leprosy, goitre and many other illnesses peculiar to the continent.

Another factor influencing the flow of immigration is the degree of *stability of government,* safeguarding or jeopardizing life and property. Though a continent of republics, South America cannot boast of great permanence of law and order. Revolutions are frequent in some republics, though in lands naturally most attractive to foreigners society is more self-restrained. If, as a distinguished orator and author asserts, the indispensable factors in an ideal republic are three, — fundamentally the Christian, formatively the scholar, and conservingly the patriot, — most of these republics possess only the latter element of ideality. Even their patriots are somewhat fickle and lacking in the strength of conviction begotten by a biblical faith and a cosmopolitan and universal scheme of education. When these two elements are made more prominent, there will be a disappearance of the common charge against southern republics, viz., that they are such in form while in reality they are oligarchies or veiled despotisms. Constant improvement is observable in most of them, and labor and capital are feeling more safe on the continent in consequence.

VIII. Characteristic Features of Different Countries. — A few facts concerning each of these countries are given below, the order being alphabetical for convenience of reference.

1. *Argentine Republic, including Patagonia.* — Here in more than twenty times the area of the New England States is a population of less than three per square mile. With a superb climate and great possibilities of development, — only one per cent. of its cultivatible area is now occupied, — it promises to become scarcely second to Brazil. It already surpasses it in railway mileage. Immigrants generally find this country best

adapted to their needs. The Welsh agricultural colony in Eastern Patagonia is a movement toward the reclamation of that section.

2. *Bolivia* equals in extent the continental state of Texas twice over, with Maine, New Hampshire and almost a Connecticut besides. It is the highest region of its size in the world, averaging more than two-and-a-half miles above the sea level. Lake Titicaca also has the world's record as the highest large body of water. "Its lonely waters have no outlet to the sea, but are guarded on their southern shores by gigantic ruins of a pre-historic empire — palaces, temples and fortresses — silent, mysterious monuments of a long-lost golden age." Bolivia is probably richer than any other South American country in minerals. Its present inaccessibility will be partially remedied by the railway from Antofagasta on the Pacific to La Paz, and by other lines under contemplation, especially the international route to the Argentine Republic, now being surveyed. The branches of the Madeira, however, offer the most promising outlet for the future commerce of Bolivia. At present it is probably the least developed of South American republics, and that despite the fact that an island in Titicaca was the home of the founders of the Inca Empire and hence the seat of the continent's highest indigenous civilization.

3. *Brazil* must be thought of as covering a region almost as large as the United States with Texas repeated a second time; or as being "larger than European Russia, Germany, Austria-Hungary and France combined, and its natural resources are commensurate with its extent." Ocean steamers can ascend the Amazon and its tributaries to the boundaries of Peru, and smaller ones can go much farther. Hitherto it has mainly attracted immigrants belonging to the Latin races rather than to those of Northern Europe. With the excellent climate and soil of its southern portion, and perhaps the most delightful climate in the world on the great plateau, Brazil will attract multitudes. Her unparalleled possibilities for river transportation, and the 8,718 miles of railway in operation, not to speak

of a still larger mileage constructing or under survey, may make this republic a formidable rival during the coming century.

4. *Chile* would be little more than covered were Montana and the two Dakotas torn into strips from seventy to 250 miles wide and stretched from north to south for a distance as great as from Portland, Me., to San Francisco, which is the approximate length of this republic. An unbroken mountain wall, varying from 6,000 feet in average height in the south to 15,000 feet in the north, shuts off this prosperous and wealthy country from easy communication with the interior. However, less than fifty miles of the Trans-Andine railway are now lacking, and hence this limitation will soon be removed. At present the journey over the Andes from Santiago to Buenos Ayres requires only three days and a half. Its inhabitants of the upper class have kept themselves more purely Spanish than in any South American country. Immigration is not very marked; yet with the good financial standing of the country, its cool climate and its spirit of progress in various directions, it presents great attractions to the immigrant.

5. *Colombia* — almost equaling Texas, Wyoming and Montana combined — in proportion to its area has more forest land than any other South American republic. Its emerald mines are the richest yet discovered and furnish nearly all of the world's supply. While the coast and river valleys are hot and tropical in their products, the more populous part of the country is elevated with a climate like perpetual spring and with the environment of temperate regions. Unfortunately the lack of railways, — there were less than 400 miles in 1898, — the practical absence of roads, the neglect of education and the frequency of civil wars have greatly retarded the country's development.

6. *Ecuador* is about as large as Germany, or the New England States plus New York and New Jersey. Professor Orton says of this country, " Nowhere on the face of the earth is there such a grand assemblage of mountains. Twenty-two

summits are covered with perpetual snow, and fifty are over 10,000 feet high." Here, too, is South America's center of volcanic activity. "To the antiquary it is a region very interesting from the remains of a past indigenous civilization. Rich in all the varied products of the temperate and tropical zones, it is a country of magnificent future possibilities, but needing population for its development." At present conditions are not very favorable for immigration, though they are improving very rapidly.

7. *The Falklands and South Georgia.* — The *Falklands,* belonging to Great Britain and lying 340 miles east of Magellan Strait, are nearly the size of New Jersey with a population of slightly more than 2,000. It is a region of fogs and mists in spring and autumn, but it is favorable for sheep-raising, the leading industry. Penguins are numerous enough to give the governor the sobriquet of "King of the Penguins." So violent at times are the winds that they "uproot and scatter like straw the very cabbages grown in the kitchen gardens of the settlers." *South Georgia,* 800 miles farther eastward, is uninhabited and only occasionally visited by sailors and fishermen.

8. *The three Guianas* are the only European colonies on the continent and are almost as large as Wyoming and Colorado combined. The Atlantic coast lands are low and in some parts high tides would flood the country for ten miles or more inland, were they not held back by artificial sea-walls, built to make available this richest of soils. It is "a region of dense forests, heavy rains and immense heat," and while unhealthful, it is not peculiarly so except in French Guiana. The latter, commonly called Cayenne, is unlike the other two colonies in that it has elevated lands along the shore and several rocky islands off the coast. Though it has gained a bad name from its being used as a penal settlement, "it has all the capabilities of the other Guianas and could be developed with advantage." It is the only country in South America untouched by Protestant missions, a fact not so vital since its total population

was estimated in 1895 as only 35,065. Dutch Guiana, it may be remembered, was the purchase price paid by the English to the Dutch in 1667 for New York City, then New Amsterdam.

9. *Paraguay* is larger than Rhode Island, Connecticut, New York and Pennsylvania combined. This is the home of the maté, or Paraguay tea, which is in general use throughout most of South America. It is also the scene of the memorable experiment of the Jesuits, to whom in the seventeenth century was entrusted the civil and ecclesiastical administration of the country. Their interesting plans were practically overthrown upon their expulsion in 1768. "The country is so highly favored by nature and its innate resources are so great that when for some twenty-six years it remained under the remarkable tyranny of the dictator, Dr. Francia, and was prohibited from holding intercourse with other nations, it was not only self-supporting, but actually accumulated wealth." The two dominations above named have attracted world-wide attention.

10. *Peru,* roughly speaking, could nearly cover the states lying west of the Rocky Mountains. Its mineral wealth is proverbial, though in output it is surpassed by Bolivia and Chile. Peru's once famous guano deposits are now nearly exhausted. Its history, made attractive by Prescott and others, constitutes one of the most interesting records of the New World. It is estimated that fifty-seven per cent. of Peru's present population consists of the descendants of this marvellous Inca race.

11. *Uruguay* is South America's smallest republic, being no larger than the New England States and Maryland. Stock raising is its principal industry, and for that the land is especially adapted. In general it offers to immigrants the same inducements as Argentina. Extensive national and departmental roads, more than a thousand miles of railway, an active commerce and a delightful climate are doing much for Uruguay's development, which, however, is somewhat retarded by its government, described as "a sham constitutionalism."

12. *Venezuela* is larger than France and Germany taken to-

gether, and about equals our Gulf States, plus Kentucky, Arkansas and Tennessee. It contains Maracaybo, the largest lake — so-called — in the northern part of the continent. Its basin and the coasts are among the hottest regions of South America. Venezuela's vast tracts of unutilized lands, and the prevalence of the cattle-breeding industry, remind one of Colombia. International friction with Great Britain and more recently with the United States is a disturbing element threatening her prosperity.

PART II. — MISSIONARY

I. Features Common to Mission Work in all the Republics. — Omitting for the present the three European colonies of the northern coast, some characteristics of missionary effort in all the republics may be mentioned.

1. Everywhere we find either an ignorant or a thoughtless multitude following blindly in the footsteps of their fathers who inherited from their ancestors a form of Christianity without its power. *Evidences of religiosity* are to be found on every hand. One notes on street corners such names as Christ, Rosary, The Cross and Regeneration. Over the door of a school is seen "Pedagogical Home, Jesus," while its director may be John of God. A gold mine is named Jesus Crucified; the men met were christened Jesus Maria, Cross, Angel, Celestial, and women glory in the no less pious names of Jesus, Grief, Conception and Mary of the Saints. Even the theater presents such plays as "The Face of God." Cathedrals of every degree of magnificence and churches of all grades of squalor or decay thrust themselves upon the traveler's notice. Feasts, fasts, saints' days and the accompanying dissipation are not only marked features of the religious life, but they are also economical factors presenting grave difficulties. Thus the English manager of a coffee estate in Brazil gave up his work in despair for the

reason that because of these interruptions he could not count on an average of more than 200 days' work a year from each employee, and it was impossible to manage a plantation successfully on such a basis.

2. Over against this popular devotion to religion, formal though it be, must be placed *a minority*, — very small in the Inca countries, but in lands more open to contact with Anglo-Saxon and Teutonic influences quite numerous, — who have become alienated from their ancestral faith, and are now either opposed to the Church, or else are the advocates of liberalism in some form, often as staunch Positivists. In most of the countries this minority has become so influential that, while Catholicism remains the state religion, modified freedom is allowed to other forms of worship or belief. In the La Plata countries and Brazil, Protestantism has the greatest nominal freedom to do its work. Venezuela, Colombia and Peru are in form least open to missionary effort, though Bolivia and Ecuador are in reality as difficult fields for Protestant workers.

3. *Helpful Factors.* — In all the republics education and religious literature are important pioneers in ushering in the larger liberty of Protestantism. Multitudes who have not the courage to openly listen to the missionary's message or to seek it as did Nicodemus, will secretly buy a Testament or receive a tract from a friend. So, too, all are sufficiently interested in education to admire the work of mission schools, even if they do not allow their children to attend them. A scarcely less helpful auxiliary in the work is the Christian substratum which is everywhere found. The fundamental truths relating to God's fatherhood and human accountability to Him are present, even though they may be obscured by the nearer and more immediate teachings of Rome concerning the mediatorship of the saints and especially of Mary.

4. No less omnipresent are the practical *fruits of a formal religion.* In many cases the last vestige of holiness and the life hid with Christ in God have disappeared. Morality

and religion do not often coëxist. Even the priesthood is corrupt, as witness this extract from an Encyclical Letter addressed by Pope Leo to the clergy of Chile in 1897: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the Church, and there is no one to interpose. . . . It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor; they are never in the hospital or lazar house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction or found in refuges and prisons. . . . As a rule they are ever absent where human misery exists, unless paid as chaplains or a fee is given. On the other hand, you [the clergy] are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained."

5. *Protestant missionary methods* are much the same in all parts of the continent. Those primarily labored for are in most cases Spanish or Portuguese-speaking populations, the aborigines being only incidentally considered. Exceptions to this general practice will be noted later. More emphasis is laid upon the Bible than in most missionary lands, for the manifest reason that what South America needs more than anything else is, not a knowledge of Christianity, but rather of that faith and life in their primitive biblical form. Christian education is also made prominent in contrast to the ecclesiastical or state system, in which the development of moral character is too often left out of the account. In its highest forms this education also has as a leading aim the raising up of those who are to aid in South America's regeneration, either

as religious leaders, or as the dominant factor in evangelical Christian homes. Affecting the higher life of these republics is a further object aimed at in most parts of the continent. Reforms of various sorts are to be agitated, and for this purpose the press is freely used by many effective Protestant writers.

II. The Work in Different Sections. — A glimpse, at least, of Protestant effort in the countries occupied by the missionaries must be taken, in order to realize the importance and extent of these labors.

1. *The societies engaged* in the work are American principally, though besides over a score from the United States and Canada there are eight from Great Britain and one from the Continent, together with the Moravians, the Salvation Army, two Wesleyan bodies of the West Indies and two Anglican organizations in the Guianas. Details as to their work may be found in Volume II.

2. If we begin with the Guianas and pass round the continent in the direction of the hands of a clock, we shall follow approximately the order of Protestant missions as the gospel has passed from land to land. At present the Society for the Propagation of the Gospel in Foreign Parts and two allied Anglican societies are doing most of the work in *British Guiana*, the Moravians being found at only three stations. Seven other societies are also here, and in addition the Congregational Union, having in charge the work of the London Missionary Society, which is no longer carried on from London, though it still has one man here.

A characteristic feature of missionary effort here is found in the attempt to reach the Hindus, who constitute nearly forty per cent. of the entire population, and *the Chinese* who number almost 4,000. The latter have nearly all been converted to Christianity through the instrumentality of the Church of England. Many of their number are prominent merchants and others are thrifty shopkeepers; hence they have been able to build their own churches and support their catechists.

"Even the press, which is singularly adverse to missionary effort, speaks well of them," while missionaries in China testify to the consistent, faithful living of the returned emigrants. *The Hindus,* eighty per cent. of whom are adherents of Hinduism and the remainder Mohammedans of strongly proselyting tendencies, are far less susceptible to missionary influence. Notwithstanding the energetic efforts of various religious bodies, probably not more than two per cent. of these immigrants have become Christians. *The negro* portion of the population has also become evangelized. Except for increments derived from immigration the negroes are diminishing in number. They are a somewhat influential factor in the colony, some of them gracing the learned professions. A large work is also being done for *the aboriginal Indians.* All the principal rivers have mission stations on their banks and only a lack of missionaries and funds prevents the completion of the work. Canon Josa says of them: "In the opinion of many the Indians are doomed. Civilization seems to be the enemy of the native tribes, and the recent discovery of gold will prove fatal to the aborigines. Christianity is doing all it can; but so long as Christians are greedy of filthy lucre, we shall see the sad spectacle of one Christian offering the gospel to save the native's soul and another offering rum to destroy his body."

3. Nearly all of the work in *Dutch Guiana* (Surinam) is carried on by the Moravian society, which "seeks to evangelize Indians, negroes and coolies from India and from China. The first are the feeble remnants of Carib and Arawak tribes of practically no significance to-day, having been supplanted by the more vigorous Africans. The third and fourth have entered into the life of Surinam only since the emancipation of the slaves in 1863, being imported as laborers on the plantations." In no other mission field save the West Indies does this heroic society have so many communicants, and this despite the fact that from first to last the climate has been deadly and the obstacles seemingly insurmountable.

Bush negroes, descendants of runaway slaves of the seventeenth century, who found a safe asylum in the pestilential swamps of "the land of death," are the especial care of the missionaries. The present-day slavery to ancestral worship, reverence for a tribal mother who came from Africa and planted sacred trees in the forest swamps, devotion to a multitude of mighty spirits to whom the Great God delegated his powers when he withdrew from the visible world, and servitude to dreaded sorcerers, have left these poor people in direst need of the salvation so faithfully preached by the consecrated missionary. Turning from these to the *negroes who live in the settlements* and towns, we find a body of church attendants some 28,000 strong, who have been won by the Moravians. A normal school in which are trained native evangelists, whose use the unhealthful climate makes imperative, and their seminary on one of the islands of Antigua where others of African blood are being raised up to take the place of the white missionaries, are hopeful elements in Surinam's future. Work for *Indians* is not so promising, though efforts in their behalf have been long continued and made glorious the memory of such successors of the Apostles as Schumann and Dähne. Their nomadic tendencies having proven ineradicable, no missionary efforts of a formal kind are now being carried on.

4. Passing by French Guiana where no Protestant missionary society is laboring, we reach *the United States of Brazil,* occupying nearly half of South America's entire area and possessing about thirty-eight per cent. of its population. In addition to some work done for foreigners by other churches, thirteen missionary societies are established in this republic. Ten of them are from North America, two from Great Britain, and one is an international society with headquarters in Canada. The reader should remember, when noticing the location of mission stations along the coast, what Professor Keane has written: "The three great inland States of Amazonas, Goyaz and Matto Grosso, with an area of over

1,500,000 square miles, have a collective population of less than 640,000; whereas the twelve more important Atlantic States, with an area of less than 1,310,000 square miles, have a population of nearly 13,500,000, while the little Federal District, a few hundred square miles in extent, has three times more inhabitants than the vast province of Amazonas, which is more than one-sixth the size of Europe."

Four items connected with Protestant effort in Brazil are worthy of special mention. The first of these is the large number of *workers among the Protestant foreign residents.* Señor Castells stated at the Ecumenical Conference that they numbered 120 for the 140,000 residing in the republic, whereas only about half as many missionaries were laboring among a hundred times as many Brazilian Romanists and heathen. While this emphasis of work by Protestants for their compatriots is characteristic of most South American countries, it is especially noticeable here, and is an exceedingly important aid in the Protestant movement, both for the sake of those directly benefited and also because it removes stumbling-blocks from the way of those who would otherwise argue against Protestantism from the lives of its unworthy professors.

Education is likewise emphasized in Brazil. The foremost Protestant institution on the continent is Mackenzie College of the Presbyterians, located at São Paulo. In 1900, at the end of its twenty-ninth year, it could report an enrollment of 546, of whom seventy-one were in the college department; while during the preceding fourteen years it had educated 6,077 students and pupils of both sexes. To show its cosmopolitan character, there were in the institution during the year reported 339 Brazilians, 48 Germans, 38 Italians, 18 Americans, 14 French, 12 English and 17 of other nationalities. Religiously considered, 427 were Romanists, 117 were Protestants, and 2 were Hebrews. Notwithstanding the overwhelming proportion of Catholics, the Protestant character of the institution is always emphasized, thus showing the

hold that the College has on popular esteem. Other smaller institutions of higher learning have done admirable work in spite of priestly anathemas, which usually prove that they are the most effective form of advertisement by filling these schools.

The most fully organized *Young Men's Christian Association* of the continent is likewise found in Brazil, though a beginning has been made in Buenos Aires also. A fine building at Rio de Janeiro and its energetic secretary have made it an agency of so great good, that it has the hearty support of the missionaries and has produced so powerful an effect that the Catholic community has been provoked to organize a young men's society in imitation of this one. In other cities of the republic Association work has been initiated in a modest way.

Although *the Indians* of Brazil are supposed to number 800,000, of whom 500,000 are partly civilized, Protestant missions have done little for them. While they occupy just about half the republic's territory, they are concentrated chiefly along the Amazon and about the sources of its great affluents. Mr. Witte, formerly of the South American Evangelical Mission, but now laboring under the Presbyterian Board, North, and his former associate, Dr. A. Graham Taylor, have made special explorations with the object of devising plans for aggressive work among them. In a tentative report Mr. Witte recommends the establishment of reservations from which the demoralizing whiskey and rubber traders should be excluded, and suggests for this purpose the regions south of the Amazon between the Araguaya and Madeira rivers, or a district north of the Amazon between the Rio Negro and Rio Branco. On account of the many tribes and the small number belonging to a single tribe, he recommends the establishment of missionary and manual training schools for educating and training promising youth from the various communities. So interested did the governor of Pará become, that a few years ago he yielded to Mr. Witte's request and induced the legislature to pass a bill authorizing the establishment of three manual

training institutions for Indian youth, to be modeled after Hampton Institute in the United States. This bill provides for each institute a reservation of three square miles; builds all necessary buildings, including a chapel; pays expenses of missionaries coming from Europe, as well as their board and a salary in gold; and in addition guarantees to pay all expenses of the schools for fifteen years. Protestants would be granted full freedom to carry on religious work, and would only be required to comply with certain educational conditions.

5. Present-day Protestant societies located in *Paraguay* are the South American Missionary Society of England, and from the United States the missionary society of the Northern Methodists, first to arrive. The now venerable Thomas B. Wood, LL.D., of the latter Board pioneered the Protestant enterprise and laid the foundations of a work which has great influence, both from an ecclesiastical and an educational standpoint. Hardly less helpful to the cause of a higher life was his successful vindication of the civil status of Protestantism. The struggle, prolonged for weary months, "resulted in liberalizing the legislative provisions of the country, so that without sacrifice of their religious conviction, Protestants might secure the sanction of the civil law for the foundation of their families and homes. As a result many of those who had been living in virtual wedlock without such sanction, set themselves right before the community."

Another very successful piece of missionary work done in this republic, is that for the *Indians of the Gran Chaco,* carried on by the representatives of the South American Missionary Society under the able leadership of Mr. W. B. Grubb. Beginning in 1888 with a presumption in their favor derived from a tradition that there should one day come to them men, not Indians but like them, as "guides in knowledge and a blessing to their race, and that great respect would require to be paid to these people for whom they looked," the mission has gone forward until it "has been the means of largely releasing the Indian tribes in that extensive region from the galling yoke

of dishonest traders and the desolating plague of intoxicating drink, and of introducing among them an amount of social happiness to which they were previously strangers." Spiritual results are also beginning to appear after more than a decade of severe toil, the men oftentimes wading for miles waist-deep or else fainting beneath the scorching rays of the sun, not to speak of the dangers arising from a few treacherous natives, one of whom almost killed Mr. Grubb.

As to *the prospects for missions* among the Paraguayans, there is little opposition and fanaticism observable, but rather a willingness to avail themselves of educational advantages offered. The farmers also seem open to the gospel and all classes are at an impressionable stage in their national history. The chief obstacles encountered are impure and degrading literature; a Church presided over by men who are regarded as especially holy, but whose immoral lives disgrace the name of Christian; and materialism and scepticism, resulting from the use of certain scientific text-books and equally harmful teachers.

6. *Uruguay* has among the agencies which care for immigrants from other lands a prosperous branch of the Waldensian Church, as helpful in this republic as it is to the cause of pure religion in the mountain fastnesses of its Italian home. Pastors in German and Swiss colonies have also cared for the religious needs of their countrymen. Most of the regular missionary work, however, is done by *the Methodist Board, North,* with its headquarters in Montevideo. Dr. Thomson, in charge of its Spanish enterprises, has attracted considerable attention by frequent controversial discourses, and by lectures in the Atheneum. A group of six churches in different parts of the city and a chain of interior stations with their varied ministrations are an earnest of larger usefulness in the future. The problem facing Protestantism in this tiniest of republics is that of aiding the religious life of a population which contains scarcely any large body of Indians, but is made up of Southern Europeans, nearly a fourth of whom are recent ar-

rivals. While it is true that in the capital Protestants numbered in 1896 more than 12,000 with 25,000 "not declared," this only increases the obligation. Are these nominal Protestants to be neglected and thus give rise to a colossal obstacle which threatens all missionary effort for Catholics, even when inconsistent Protestants form an exceedingly small minority?

7. In the *Argentine Republic* so large liberty is granted to those not of the State religion that "even *the Jews* are unmolested, and the flourishing agricultural settlement, founded by the late Baron Hirsch as a refuge for those driven from Russia by the anti-Semitic wave of persecution, is allowed the free exercise of its religion, as well as the enjoyment of religious instruction in its own schools. It may be mentioned that this interesting philanthropic experiment has so far been fairly successful, and the Jewish settlers have here shown that they can be good farmers as well as traders and bankers. In 1898 the colony, founded in 1891, had a population of 8,000 Russian Jews, who had brought 80,000 acres under cultivation and owned about 15,000 head of cattle and horses." It must not be supposed, however, that *Catholicism* is decadent in Argentina. On the contrary President Roca has recently "established relations with the Holy See and has himself received a Nuncio, along with the knighthood of St. Peter. Argentina is thus the first Latin-American nation which has a plenipotentiary at the Vatican; and the Argentine bishops have this year [1900] returned from Rome laden with the relics of saints for their cathedrals."

Fourteen societies are found in the republic, seven of them from North America, five from Great Britain, one from the Continent, and one international in character. The most heroic of these is the *South American Missionary Society* whose labors for the seemingly hopeless denizens of Tierra del Fuego, from the death of Captain Gardiner and his six associates in 1851 to the present day, constitute one of the most interesting chapters in missionary annals. Like the Danish and Moravian work in antipodal Greenland, comparatively

small populations have been found in this bleak and stormy parish and hence few have been added to the Kingdom of God from this southernmost mission field. Yet moral transformations have been wrought that made Charles Darwin a firm believer in the miracle-working power of the missionary, as well as a financial supporter of the Mission until his death. At one of their stations "the weather chronicle for one year was 300 days rain continuously, twenty-five storms, other days neither fine nor wet." When the Bishop writes, "The climate and soil seem full of rheumatism, so wringing wet are they," one realizes at how great cost has been wrought out that note in the British Admiralty charts, "A great change has been effected in the character of the natives generally, and the Yahgan natives from Cape San Diego to Cape Horn and thence round to Brecknock Peninsula can be trusted." Simple gospel testimony borne in loving lives of service, schools and industrial farms and shops, have done most of this work, so far as human agencies can produce such changes.

And on the mainland with its race of *Patagonian Anakim*, the tallest in the world with the possible exception of the Bororos of Central Brazil, this Society has likewise done noble service. Thought its original name was "The Patagonian Missionary Society," the actual establishment of work there was most difficult, partly owing to the migratory character of these Patagonian Bedouins. If the missionaries established permanent headquarters, months might elapse before a single native reappeared again in their neighborhood; while to accompany them in their wanderings proved so fruitless that it was given up. The late Dr. Humble by his medical skill among them, as well as by his devotion to evangelistic work, so lived that at his death the "Buenos Ayres Standard" testified "that there was no more familiar name in the far South, nor one more revered by Christians and Indians than his." The *great problem facing these missionaries* to Patagonians and Fuegians is that of their rapid diminution. This is due mainly to liquor left by sailing vessels and to diseases con-

tracted from their crews. Some years ago when the Argentine Republic found itself unable to subdue one of the Patagonian tribes, a concession of land was granted to an unscrupulous foreigner who agreed to accomplish this result. He planted large tracts with potatoes from which a spirit was distilled and dispensed to the foredoomed natives. So rapid was the ruin wrought that in a short time the Argentinians accomplished their object, and this fine tribe is rapidly dying off.

A distinguishing *characteristic of the Argentine situation* is the fact that, owing to the impossibility of supportng a large population in a state of nature and the delay in its agricultural development until slavery had passed away, there were few Indians and negroes with whom the Europeans might amalgamate; "hence the European settlers have here preserved their racial purity to a greater extent than in most other parts of Latin America." As multitudes are flocking in, mainly from Southern Europe, — in the period of twenty-five years ending in 1899 the total number of immigrants exceeded 2,000,000, — "the expectations of certain political economists that the Anglo-Saxons, or at least the Anglo-Teutons, might become the controlling element in Argentina seems doomed to disappointment." With this probability, and with the plastic nature of the new arrivals in their favor, Protestant Christians ought to see the strategic character of this republic, which is destined to remain, as it already is, the leading power in temperate South America.

8. *Chile,* because of *its unparalleled conformation,* — seventy miles broad on an average and almost 3,000 miles long, with eastern and western defences of mountain and ocean, — "has easily acquired the command of the neighboring seas and thus become one of the most vigorous and aggressive powers in the New World." Yet over against these favoring conditions must be placed the *abject poverty* of the laboring classes in the agricultural districts. According to Keane it can scarcely be paralleled in the whole world, and in many districts the

evil is intensified by over-population, as in Ireland before the potato famine. " The families of the oligarchy have secured for themselves the possession of the whole land, and the poor wretches hired by them are really worse off than slaves, or than the Russian serfs before their emancipation." Accordingly the National Society of Agriculture reported that while in France there is one emigrant to 2,000, in Germany one to 200, and in England one to 113, in Chile there was at that time one to every seventy-six! Of the 100,000 foreigners now in the republic, sixty-six per cent. are from Peru, Bolivia and Argentina, Germany and England coming next with eight and six per cent. respectively.

Confronting these favorable and difficult conditions are one British and five American missionary societies. The leading ones are the Northern Methodist and Presbyterian Boards of the United States. In addition valuable work has been done by the Valparaiso Bible Society and by a Swiss Missionary Society, which has had workers among the colonists and also among the natives. The *Methodists*, whose workers are most numerous, have emphasized the plan of self-support from the beginning, and it is now one of the most prosperous missions on the continent. The *Presbyterians*, who fell heir to the first Protestant missionary work in the republic, begun by the American and Foreign Christian Union, now operate from six centers through the ministry of education, the press and constant evangelization. In 1883 the missionaries of this Board established a flourishing Young Men's Christian Association, the first of importance on the continent. In addition to the chaplaincies of the South American Missionary Society, its representatives are doing a most interesting work among the descendants of the famous Araucanians, or, as they call themselves, the Mapuchés. This " race, distinguished by its endurance, its valor and its indomitable character," is reached through two stations where schools, medical work and preaching services are carried on. The Canadian members of this Society have proven by successful experiments

that the Indians have a desire to learn farming, carpentering, etc., and Mr. Sadleir has done some excellent translational work also. Numbering less than 50,000, it seems probable that the Araucanians will soon become assimilated with the Chilians.

9. The three *Inca countries* of Ecuador, Peru and Bolivia are in substantially the same condition so far as regards missionary occupation. The work has scarcely begun and in all of the republics is almost equally restricted by the Catholic authorities; so that beyond freedom of worship for foreign residents there is little liberty granted to the missionary except to labor for individuals and promote education. Under such conditions the efforts of the Bible and tract colporteurs are the best means for widely acquainting the people with the Protestant message. How perilous this has been is evidenced by the persecution of heroes like Penzotti of the American Bible Society and by the martyr blood of Mongiardino.

The societies having representatives here are five from America, one from England and one international. Aside from the Bible Society's agents, the Presbyterians early began a work in Lima's port, Callao, now given over to the Methodists. What has been accomplished during less than two decades is the occupation of a few strategic points in all three countries. In *Peru* there are four spiritual lighthouses along the coast, besides the evangelical illumination emanating from Lima and Cuzco. Except at Lima, where the Methodists have a well developed school work, evangelistic efforts are the main reliance. *Bolivia's* new capital, La Paz, has within it in the person of Canadian Baptist missionaries the new leaven and at Oruro they have also made a good beginning. *Ecuador,* by recent changes in its constitution, has established religious liberty and has "sprung at once from the most backward to the most advanced position among the Inca countries. In 1899 the Government engaged the Methodist Presiding Elder to organize a system of national normal schools with foreign Protestants as the chief teachers." The consecrated activ-

ities of representatives of the Gospel Missionary Union and the Christian and Missionary Alliance have been the most potent factors in the opening chapter of Ecuador's evangelization. Dr. Wood, in summarizing the results thus far achieved, mentions the unexpectedly high type of spirituality found in the few converts gained; the stalwart and willing assistants who have so soon been trained for the Church; the tendency toward revival movements among the English-speaking element, which, after the visit of Dr. Harry Guinness in 1897, had their effect upon the Spanish population as well; the victory over legal restrictions which are constantly being gained; and the hopeful beginnings of a movement that will disenthrall womanhood in these priest-ridden countries.

Much yet remains to be done and the obstacles are still very serious. The *Quichuan* survivors of the illustrious Incan Empire number more than half the population and have fallen so far from their ancient estate that even when Christians, they are as devoted to the dragon as to their favorite St. Michael. Indian flagellants in religious processions lacerate their half-naked bodies with an endless variety of self-inflicted tortures, quite equaling anything seen in the Middle Ages and almost recalling the ceremonies preceding the sanguinary rites of the old Aztec teocalli. Their Christianity is further "associated with extremely rude and realistic observances. Indian dances are allowed, at certain feasts, to be introduced after the service of the mass." In addition to this moral debasement, some of the tribes are ignorant, notably the Chiquitos, whose arithmetical knowledge extends no farther than one, even if it includes that number, and the Mojos, who numerate no farther than four or five.

10. Conditions are so similar in *Colombia and Venezuela* that they may be considered together. Both republics have been opened comparatively recently and have been mainly indebted to the American Bible Society and the Presbyterian Board, North, until the later coming of the Christian and Missionary Alliance, the Venezuela Mission, the West Indian

Wesleyans, the Plymouth Brethren and the South American Evangelical Mission. Colombia was entered by the Presbyterians in 1856, and the first Protestant church of six members followed in 1861.

Venezuela was not invaded until the American Bible Society's agent made arrangements for the sale of Scriptures in 1876, though even Bible work made no great progress until Messrs. Milne and Penzotti canvassed the republic in 1886. An orphan from Spain, Emilio Bryant by name, who came to Carácas in 1884 with his adopted father, was the pioneer whose firm stand for the right and burning testimony brought together the first company of Venezuelan believers. This manual laborer, feeble through consumption but mighty in the Word, nourished the little flock behind closed doors, until ordained missionaries could organize them into a church. Night-classes in English, French, bookkeeping, etc., have been the bait with which not a few have come within the reach of missionary influence, though these have not been of so great permanent value as the regular schools of the missions. Workers of the Brethren and of the Christian and Missionary Alliance have been singularly constant and earnest in their house-to-house visitation, tract distribution and other forms of evangelical effort. Two Alliance ladies are most faithful in their ministrations at the Lepers' Home, and one of their helpers has been equally useful in preaching at the barracks. Miss Tarbox, an independent worker, is very active at the village of El Valle and conversions have followed.

Though this is the day of small things in these two republics and obstacles are many, especially the immorality and poverty of the people, they strongly appeal to North Americans as their near neighbors. Outside of Asia there is probably no field where leper work is so necessary, — Colombia alone has 28,000 of these unfortunates, — and other social and moral needs are even more imperative. Here, as elsewhere in South America, missionaries should be men and women of more than ordinary culture, with special knowledge of the history and

doctrines of Romanism, and of atheism, spiritualism and theosophy as well. Nor should the men of holy daring and endurance be lacking who would be willing to carry the gospel into the lairs of Colombia's 150,000 Indians and of Venezuela's 326,000.

III. Political Complications. — The unstable political conditions prevalent in nearly all parts of South America are a source of some apprehension to the missionaries, especially in the northwestern and western republics. Happily they have thus far resulted favorably, even though during periods of revolution the work is interrupted. Brazil's attitude toward Protestantism shows what will eventually be true all over the continent, and the recent advances in Ecuador confirm this judgment. The ideas underlying a republic tend to intelligent views with regard to religion, as South America is already proving. Missionaries are therefore very hopeful as to Protestantism's future in this neglected continent.

VI

OCEANIA

PART I. — GENERAL

THE usage of geographers varies greatly with regard to the proper term for the islands of the Pacific Ocean. In the present chapter all those are included under the name Oceania which lie east of the Philippines, New Guinea, Australia and New Zealand, except such groups as Japan, the Kuriles and islands along the American Continent. As a matter of fact, of the great islands to be discussed in the next chapter, New Zealand belongs to what will be called Polynesia, while New Guinea should be included in the Melanesian section of Oceania. For convenience of treatment, however, the term will be used in the sense stated.

I. OCEANIA PHYSICALLY CONSIDERED. — 1. *Sub-divisions.* — From a racial standpoint, the most convenient line of cleavage between these multitudinous islands stretching over a vast extent of ocean, is the somewhat old division by which the Brown races, or the Polynesians proper, and the Micronesians lying almost wholly north of the equator and west of 180° longitude, are differentiated from the Melanesians or islands of the Black race lying almost wholly south of the equator and extending as far east as and including the Fijis. The first of these divisions, Polynesia, extends as far north as the Hawaiian Islands, and southward to the southern point of New Zealand. To the eastward, this main division extends as far as Easter Island, while the Ellice Group lies on the western border. In area they are as follows; Polynesia without New

Zealand, 9,312 square miles; Micronesia, 1,226 square miles; Melanesia, 48,280 square miles. It will thus be seen that the three groups have a total area of 58,818 square miles, which is just about the same as that of Georgia, or of England and Wales.

2. In *physical formation* they vary decidedly. Mr. Whitmee most clearly distinguishes them as belonging to three types which are here briefly described.

The volcanic islands are almost wholly found on a volcanic ridge extending northwestward from the Tropic of Capricorn between 140° and 150° W. to the equator and New Guinea. In addition must be mentioned the Hawaiian Archipelago, a few of the Carolines and the Marquesas Islands, as also the Bonin and Volcano Islands near Japan. Most of these islands are lofty in proportion to their size; hence the voyager perceives while at a distance tapering peaks, and when near the shore precipitous spurs jutting into the sea. In many of them, however, the land slopes gently outward from the central ridge to the ocean. Most of these islands are also surrounded by coral reefs at some distance from the mainland where the water is shallow; otherwise, they are located not far from the shore. While in origin they are volcanic, very few active volcanoes are now in existence.

The *elevated coral islands*, while a species of the atoll, are likewise related to those just mentioned. There are comparatively few of them in Oceania. All lie within or near the volcanic ridge. As to origin, it is doubtless true that they have been thrust upward by subterranean forces, and from being coral shoals have reached a considerable elevation. The Loyalty Islands are a sample of this formation. "On approaching them one sees high coral cliffs, in appearance much like the chalk-cliffs of England, except that they are often some distance inland and not close on the shore. The Island of Mare may be taken as a good type of the class. Here between the shore and the coral cliffs, there is a tract of level land varying from a few yards to perhaps one-quarter of a

mile or more across. On this level tract the people mainly dwell. At the back of this there rises a perpendicular wall of coral, in some places as much as 100 feet high. Still farther inland there are two similar though smaller cliffs indicating that there were three distinct upheavals."

The atolls differ decidedly from volcanic islands. They have been called the Desert of the Sea because they are without much soil, and hence very sandy and far from fertile. They lie north of the two classes of islands just mentioned, along the equator and to its northward. The creation of the coral insect, they are formed by the accumulation of débris washed on the reefs during heavy winds. "The typical coral island consists of the somewhat ring-shaped reef enclosing a lagoon. Such reefs vary in size from less than a mile up to ninety miles long and may be ten miles wide, the breadth of the annular reef being on an average about a quarter of a mile." In most of these islands the circle of land is not complete, but is broken in upon on the leeward side. It should be added that no atolls are found on the volcanic ridge; though elevated coral islands are occasionally located there.

3. *Scenery.* — The late Robert Louis Stevenson, whose charming volume "In the South Seas" is in the main excellent from a scientific standpoint, as well as most graphic, writes thus: "No distinction is so continually dwelt upon in South Sea talk as that between the 'low' and the 'high' island, and there is none more broadly marked in nature. The Himálayas are not more different from the Sahara. On the one hand, and chiefly in groups of from eight to a dozen, volcanic islands rise above the sea; few reach an altitude of less than 4,000 feet; one exceeds 13,000 [Mauna Kea in Hawaii, 14,000 feet]; their tops are often obscured in cloud; they are all clothed with various forests, all abound in food, and are all remarkable for picturesque and solemn scenery. On the other hand, we have the atoll; a thing of problematic origin and history, the reputed creature of an insect apparently unidentified; often rising at its highest point to less than the stature

of a man — man himself, the rat and the land-crab, its chief inhabitants; not more variously supplied with plants; and offering to the eye, even when perfect, only a rim of glittering beach and verdant foliage, enclosing and enclosed by the blue sea." To this description of Stevenson may be added the words of Dr. Mill: "The grand contrast in all low coral islands is that of the two beaches, the inner beach facing the lagoon, which is the harbor and the site of all houses, and the outer beach on which the ocean surf always thunders, filling the whole island with its unceasing noise; and this beach is deserted, shunned by the natives as the haunt of the spirits of the dead." A feature which these writers have not mentioned is due to the rounding off of sharp outlines with the rich vegetation found everywhere on the higher islands. "The atmosphere is so laden with moisture that ferns, club-mosses, and even small shrubs grow upon the faces of the steepest rocks. Mainly on this account the scenery can rarely be said to be grand, but nearly all these islands are truly beautiful. There is a freshness about the vegetation all the year round which is rarely seen in other portions of the world." In the case of the elevated coral islands, which are not so well provided with vegetable soil and hence less fertile, there is less beauty. Occasionally these groups suffer from drought. As to the atolls, were it not for the palm and the screw pine and less than a hundred species of plants, perhaps little else would be discernable save a barren reef. Under the influence of the missionaries, however, new food-producing plants are being grown and attempts are made to prevent the suffering from drought, which is characteristic of the atoll. The inhabitants make the most of their barren environment by digging wide trenches, from which the sand is removed until they almost reach the sea level. Into these they put vegetable refuse and manure, and as there is some moisture at that level, these excavated gardens are comparatively fertile.

4. The *climate* naturally varies little; since, with the exception of New Zealand and New Guinea, there are no exten-

sive bodies of land to modify the temperature. The elevated coral islands are very healthy for the tropics, being always well-drained and having a less dense vegetation than the volcanic groups. Mr. Whitmee gives as an average reading of the thermometer over a large extent of Oceania about 80° Fahrenheit, with only a rare fall below 60°. Owing to the small land areas and the prevalence of trade winds during most of the year, the heat is always modified. Those groups lying east of and including Fiji are much more healthful than those to the west. In the eastern or Polynesian section, " fever and ague are of rare occurrence. In the western section, European missionaries do not find it expedient to remain for long periods, owing to the weakening effects of frequent attacks of these diseases." The difficulty of which Occidentals most complain is the absence of bracing winters to which they have become accustomed. Continuous warmth and much moisture are apt to be relaxing and difficult to endure.

Aside from the maladies mentioned above, there are comparatively few prevalent in any portion of Oceania. *Native diseases* are chiefly those affecting the skin. Even foreigners are subject to elephantiasis, which prevails more or less on the damp mountain islands. Leprosy, which is prevalent on the Gilbert and Hawaiian Islands, is restricted to the natives. European diseases that have been introduced by sailors and others work great havoc when they are epidemic; not so much because measles and smallpox, for instance, are necessarily fatal, but rather because entire villages are attacked at once, and being without doctors and other medical care, and not being trained to guard themselves, they become victims in great numbers.

5. *Physical calamities* to which Oceania is exposed have been very destructive. Perhaps the greatest evil is that due to the wind. Hurricanes sweep over the volcanic ridge between the months of December and April, so that some of the islands rarely pass a year without being visited by a more or less destructive cyclone. Happily the most serious hurricanes

are confined to the higher groups, though occasionally the low atolls are visited by them. Earthquakes, with the frequently accompanying great sea wave, and volcanic eruptions, especially the destructive overflow of lava on Hawaii, have slain their thousands.

II. The Races of Oceania. — The inhabitants of these multitudinous islands with varying dialects and languages can be classed as belonging to two main races, while a mingling of these constitutes what may be called a third race. The population of the various main divisions is as follows: Micronesia, 98,507; Polynesia, without New Zealand, 180,193; Melanesia, 596,544. This gives a total of 875,244, with an average density per square mile of 15 persons. Micronesia's density is 80 per square mile, while Polynesia's is 19 and Melanesia's, 12.

1. The first and lowest of these is *the Melanesian,* or as it was formerly called, the Papuan. This race is not confined to the islands of these groups, since it extends farther westward and northward. In Oceania these peoples are included in the Melanesian section. They are more or less black and have frizzly hair, just as is the case in New Guinea and to the westward. The Melanesian's lips are thick and the jaws project. They are small in stature, though in some islands of fair height when mixed with other races. They were originally, and to some extent still are, cannibals, and their women hold a very inferior position, most of the work falling to them. So low are they in the scale that the relations between the sexes are of the most degrading character. They are a noisy people, as easily pleased as offended. While the Fijis are often considered as belonging to this group, those islands produce some of the finest men in Polynesia because of the admixture of Polynesian blood. The Melanesians are apparently the indigenous element in the Pacific, and probably occupied in former times a much wider territory than at present. All readers of Dr. Paton's life will recall how bloodthirsty and treacherous the New Hebrides branch of this family is. In some islands they are divided into independent hostile

groups at perpetual feud with their neighbors, while in many places they are head-hunters and exceedingly savage and cruel.

2. *The Polynesians*, or as some prefer to call them, the Sawaiori — a word compounded of a syllable from the name of each of the three leading islands, *Sa*moa, Ha*wai*i and Ma*ori*-land, or New Zealand — are later arrivals, according to Professor Keane, who supports the thesis that Samoa was the center of their dispersion. They have affinities with the Malays of the Eastern Archipelago, but the parent race has apparently disappeared, since there are striking differences between the Polynesians and the Malays of the West. Physically they are a fine race. One of the earlier anthropologists, De Quatrefages, regards the natives of Samoa and Tonga as the largest people in the world, forgetting two tall South American races. The average height, which he states as being 5 feet and 9.92 inches, is perhaps a little greater than later measurements would warrant, however. When they are young many of the men and women are good-looking, the men paying greater attention to their personal appearance and adornment than the women even. On the more barren islands, where greater energy is demanded, they are strong, but the enervating climate of the more elevated groups has left them with little strength. Like the American Indian, they are remarkably fluent speakers and their addresses are of the highest order. Akin to this characteristic is their fondness for rank and titles, which leads to the use of honorifics in speech. Their women have occupied a relatively high position, and in some cases, before affected by Western ideas, they assumed high titles and held important offices. Infanticide in some of the islands was formerly prevalent, though not so much owing to a lack of feeling as to prevent over-population. Old age was honored, and in connection with their knowledge of the past which was handed down through the recital of songs and myths, old men exercised a strong influence.

3. The name of a third race, found on the Caroline, Marshall and Gilbert Islands in Micronesia, used by Whitmee and

others, is Tarapon. This is likewise a compound word made up from the names of two islands, Tarawa and Ponape. A more usual name is *Micronesian*. These people resemble the Polynesians, but are somewhat smaller and less strong. They are very evidently a mixed race and are possibly the descendants of people who in later times migrated from the Indian Archipelago, and by a Papuan admixture of blood, with a possible strain of Chinese and Japanese, have produced the present stock. As they are mainly atoll dwellers, their canoes and houses are inferior to those of Polynesia. Woman occupies an intermediate position between those of Melanesia and Polynesia. They have been less affected by missions and contact with traders than the Polynesians, and hence are less civilized.

III. Oceanic Languages.—Dialects are very numerous, and in some cases where hostility between adjacent tribes is marked, many languages are found within a limited area. Thus, in the New Hebrides, which contain a total area of 5,300 square miles — a little larger than Connecticut — with only 75,000 inhabitants, the difference between dialects is such that nearly twenty Bible versions are desirable, if the people are to be most effectively reached. While this is true, if one looks beneath the surface, Professor Keane's statement is encouraging: "Nearly all Pacific languages appear to be members of the great Malayo-Polynesian family, which stretches across two oceans from Madagascar to Rapanui (Easter Island). However it is to be explained, the fact is now established that both the dark and brown peoples speak idioms derived from a common stock." A reflexion comforting to the missionary who may need to go from island to island, is derivable from J. M. Alexander's statement: "The forms of the Polynesian words change by regular laws from group to group; so that if a word is given in the language of one group, it can often be determined what it would be in the language of another. These changes have consisted in dropping letters and abbreviating words, till in Hawaii only fourteen letters were needed to spell all Hawaiian words."

IV. The Old Religions of Oceania. — The island world of the Pacific has been so largely influenced by the missionary that in most cases what is said below is no longer true of the inhabitants, though there are many groups or individual islands where the old heathenism still survives.

1. As would be expected, *the Melanesians* lack those historical traditions, poems, and that religious development which mark their ocean neighbors. Their religious systems were little more than forms of fetishism. As the missionary literature most commonly read, such as Miss Yonge's life of Bishop Patteson and the books describing the Apostolic labors of the venerable Dr. Paton, have to do with the Melanesians, as do the earlier accounts of the cannibalistic Fijis, a wrong impression has been created perhaps, since the other great divisions of Oceania are not quite so low in the religious scale. It may be added that the present large number of communicants on the Fijis raises the Melanesian division statistics very materially, thus making one forget the groups where heathenism dominates.

2. The Sawaiori, or *Polynesian religion* was originally polytheistic, though many of their gods were deified men. Some of the deities were nature forces personified. Others were human passions, according to Dr. Ellis, but the conception which they had of Tongaloa was of a far higher order. The more intelligent of the Polynesians regarded him as "the first and principal god, uncreated and existing from the beginning or from the time he emerged from Po, or the world of darkness." In Samoa he was considered the father of all the gods, and creator of all things. So closely were men linked to these gods that in some islands when the birth of a child was expected, the aid of the gods of the family was invoked, and the one prayed to at the instant of birth became the infant's god. In some of the groups, idols bearing more or less resemblance to the human form were made, though theoretically these were regarded simply as the dwelling-places of the divine spirits. In this connection one recalls the cyclopean images of the

Easter Islands, found also in the Carolines of Micronesia. Some of these stone images on Easter Island measure, from the top of the head to the collar-bone, twenty feet. No one knows how this gigantic sculpturing was accomplished; though, as they exist in connection with great stone houses, paved avenues, etc., it may be that they are evidences of the work of those temple builders from India who have left their cyclopean mark upon the islands of the Malay Archipelago. A priesthood, hereditary in many cases, guided the people in their worship, and in the Society Islands at least, there was a privileged society known as the Areoi, a most licentious and cruel organization. Human sacrifices were common, and all through these groups the system of tapu (tabu or taboo) was connected with their religious rites. This fearful system, which was likewise connected with royalty, constituted the strongest chain with which heathenism has ever bound a people. The history of the Hawaiian Islands shows how the overthrow of such a domination immediately disenthralls a people. It should be remembered, however, that all of the Polynesians before their conversion were strict in their religious observances, and religion came into almost every action of life. They were, in most instances with comparative ease led to accept Christianity, and this characteristic has remained.

3. The Tarapon, or *Micronesian race,* are strict in the observance of religious rites, and the shrines of their gods are very numerous. These are chiefly spirits of great men of past ages, and the mediator between these people and the deified heroes is the chief, who is likewise the priest. In the Gilbert Islands one could see formerly in almost every house a small circle or square, formed of pieces of coral or shells, and in the center a block of coral, representing the household deity. Gods of villages or districts were quite similar, and offerings of food and garlands of cocoanut leaves were offered to them. The dead are affectionately remembered, so much so that women often carry the skulls of deceased children suspended by a cord to their neck.

V. Political and Economic Conditions. — 1. The future of the island world is very largely in the hands of Occidental races, as will be seen from a consideration of *their ownership*. The territory of Oceania is under the jurisdiction of the following Powers, the order being that of the number of inhabitants beginning with the lowest: Chile, 200 inhabitants; Japan, 1,270; France, 101,326; more or less independent, though under a European protectorate 101,450; United States, 118,820; Great Britain 263,141; Germany, 289,037. With the exception of Chile's territory which is only fifty-five square miles, and Japan's, thirty square miles, the area ruled or influenced by these powers increases in every case. New Zealand is here omitted. Had it and New Guinea been included in this statement, areas would have been different and vastly larger.

2. The *jurisdiction* over these islands by Occidental nations is usually exercised in the interest of the inhabitants, though complaint is constantly made against France, and naturally there is more or less irritation felt by all the strongest populations because of this foreign domination. Possibly this feeling is most pronounced in the New Hebrides and Santa Cruz Islands, where decided hatred of Europeans exists.

PART II. — MISSIONARY

This division of the world is in some respects hardly to be regarded as missionary ground. Thus in Hawaii, which is now part of the United States, missionary operations much resemble those included under home missions, though large Asiatic populations are the principal constituency. As for the islands in general, Rev. Joseph King, of the London Missionary Society, could say at the Ecumenical Conference in 1900, that in Oceania the average number of church members to the entire population is the highest in the world. There is still urgent necessity for missions among these islands, however, as will appear below.

I. Points Common to Most of the Groups. — 1. The *methods employed by missionaries* to bring these people into the light differ somewhat from those emphasized in other fields. As most of the groups contain numerous islets, it has necessitated the occupancy of *central islands as headquarters* for the white missionaries, whence they go out on tours of episcopal visitation from time to time. Moreover, these centers of religious life are the places where natives are trained before scattering to their island parishes. More than in ordinary fields, they have been used to carry the gospel to new islands and groups, the missionary accompanying them and after a brief stay leaving them to the cruel mercies of strangers, who have in many cases murdered and eaten their would-be benefactors.

Missionary ships, with steam as an auxiliary in recent years, become an essential to every successful South Sea mission. With a succession of Daysprings, Southern Crosses, John Williamses, Morning Stars, etc., it has been possible to keep up communication with the scattered churches of the various missions. In some cases, notably that of the Melanesian Mission, these vessels bring to a healthful station like Norfolk Island, natives who spend in a cooler latitude the unhealthful portion of the year, the missionaries returning them to their homes in the healthy season when they can with safety visit them. The key to most South Sea success has thus been the training institute, and brave, tactful missionaries who can at once gain a foothold on hostile and savage islands in order to secure persons to be trained and later to be an indigenous leaven in their homes.

Because communication is not easy, and hence visits cannot be frequent, *meetings for counsel,* held half-yearly in many missions, are a great aid in the work. On these occasions delegates from the native pastorate of an island or an entire group meet to consider the broader questions affecting their general work. The decisions arrived at are regarded as morally binding, though in minor matters each pastor enjoys perfect liberty.

As an unusually large proportion of the work is here delegated to native church leaders and with very little oversight, the value of these conferences cannot be overestimated.

2. The *native agency* of Oceania is exceptionally effective. The reasons for this are suggested above, namely, the careful training given them, the independence which is strengthened by the missionary's inability to work beside them with the consequent responsibility placed upon them, and the remarkable spirit of heroism which has repeatedly secured two or three times as many volunteers as were needed to take the place of martyrs who had met a most tragic fate. They make fine preachers and fair pastors, and in Hawaii are almost the equals of their American co-workers. " As pioneers they are invaluable; and in small islands where there is no necessity to make a new translation of the Scriptures or prepare other books, they can commence, carry on and complete, with an occasional visit from a missionary, the entire work of evangelization."

3. Scarcely less admirable is the *native church* of these islands. Though the statement of Rev. S. J. Whitmee, made in 1878, is still largely true, it might also be made with reference to many other more favored fields. He said: " I do not think the standard of Christian character attained by the converts generally can be compared to that reached by the best, maturest and most devoted Christians in our own country. There is to a great extent a want of stamina in many of the converts. Many show themselves to be mere children, or even babes, in the divine life. Strong religious feeling is almost entirely absent from the Malayo-Polynesians. It should, however, always be remembered that one of the most constant characteristics of the race to which they belong is an apathetic, easy-going disposition. Hence we ought not to expect in them the religious enthusiasm which we find among people of a warmer and more enthusiastic temperament."

Mr. Whitmee in the same address, and many other South Sea missionaries, testify to *favorable characteristics of the native Church.* The domestic, social and moral life of nearly

all the islands have been regenerated under missionary influence; the forms of religion are widely observed; nearly all the people attend service on the Sabbath, so that the Fiji islanders to-day present the remarkable spectacle of being the banner church-goers of the world. Out of a total population, estimated in 1899 as 122,673, the "Statesman's Yearbook" for 1901 asserts that 94,032 were attendants at the native churches of the Wesleyans alone. "Family worship is almost universally observed. Nearly all the people are able to read, and indeed they do read God's Holy Word, which they possess in their own language."

In the matter of *self-support* they rank with the churches of Burma and Central Turkey, and in some points surpass them. Many of the older missions are entirely independent financially. In Hawaii the Hawaiian Evangelical Association has for many years cared for nearly all the work on that group and extended its operations to other remote islands. The Wesleyan churches in Tonga were willing more than two decades ago to bear the entire expense of mission work there, including the salaries of the English missionaries. When unable to carry such heavy burdens, small churches and islands have paid the expense of having parts or the whole of the New Testament printed for them, often saving for years to provide in advance for the cost. In addition to the enabling circumstances of a warm climate and simple needs, easily provided for, another reason why these islanders have been so preëminent in this important feature of independence, is the fact that the missionaries have always done their utmost to foster this spirit and to provide for its exhibition. They have also been led to see that the Church must be indigenous, and hence have quite willingly provided their own chapels, and paid the salaries of their native pastors and schoolmasters.

II. Obstacles to South Sea Missionary Effort. — 1. The earliest of these, that of the baneful effect upon morals and health arising from contact with expeditions of discovery and the subsequent development of the sandalwood and whal-

ing industries, has its modern counterpart in the *commercial enterprises* that have invaded all the important islands. Traders of every variety have threaded the archipelagoes and, through their floating Sodoms, have either inoculated with vice the already impure islanders, or else have by their unscrupulous dealings and ferocious attacks, made bitter enemies for the missionary who belongs to the same white race. No form of commercial diabolism, except that of the following paragraph, can compare with the liquor traffic which is desolating these fair seas. Readers of Dr. Paton's life will recall the pathetic stories connected with this trade, which could be duplicated in sorrowfulness in many groups besides the New Hebrides.

2. The trade, euphoniously called the "labor traffic," but rightly described by the British Parliament when it passed its "*Kidnapping Act,*" still persists; though in its legitimate form under proper governmental regulations, it is doubtless of advantage to such groups as the Fijis and the adjacent Australian mainland. Unfortunately, much of the trade is criminal in the highest degree. In some cases the laborers have been grossly deceived, but far worse than that is the well-known indictment brought against them by Dr. Paton. Some time since he estimated that fully 70,000 had been taken from their homes by these slave-dealers. When it is remembered that the fiends have even donned the garb of a missionary and secured victims while a Bible was under their arm, and have painted their slave-prisons to resemble the welcome missionary ship, one can readily see why such brave heroes as Bishop Patteson should have paid the well-merited penalty of their race by an awful death. Somewhat less infamous than this traffic, because death earlier releases the victims from a wretched existence, is the crime, more than once repeated, of putting ashore at different points patients ill with measles, in order to "sweep these creatures away and let white men occupy the soil," as three guilty captains explained to Dr. Paton.

3. One regretfully records as a most serious obstacle in the

way of Protestant missions in Oceania the *unrighteous propagandism of Rome.* What *the problem* is in islands where Catholic powers have no direct control is suggested by the 1899 report of the Melanesian Mission. Ground won by the laborious efforts of the two Selwyns, Bishop Patteson, and other equally devoted heroes, is now exposed to the wiles of interloping priests, and the progress made will probably be followed by retrogression. In islands under French and the former Spanish rule, the chief mode of Catholic attack has been a political one, the priests siding with aspiring natives who have a grievance and then fomenting strife that may call for foreign intervention. Even when a Catholic Power grants religious freedom, it practically evicts Protestant missionaries who have taught in the vernacular by requiring all instruction to be given in French or Spanish, thus in most cases preventing further work by English-speaking missionaries.

III. The Societies and Typical Work. — In addition to the organizations named below, others listed in the statistical survey of Volume II, are doing some work in Oceania; yet the bulk of it is carried on by the seven societies which follow. They are given in the order of entrance on the field.

1. *London Missionary Society.* — This pioneer mission has been one of the most fruitful in the South Seas. From its entrance in 1797 it has had missionaries on the Society, Marquesas, Friendly (Tonga-tabu), New Hebrides, *Hervey, Samoan, Loyalty, and Savage Islands.* At present, however, its representatives are found only on the last four of these.

A survival of their former estate that has recently caused the churches much loss, is the war of two years since in *Samoa.* As it is a rule of the Society's churches that its members are not to engage in factional fights, many have been disciplined in consequence. It should here be added that this Samoan field of the L. M. S., so widely exploited by the late Robert Louis Stevenson, is not a typical group. Dr. Mill, of the Royal Geographical Society, says of its inhabitants: "The people appear to be amongst the least spoiled of the Pacific

folk, in spite of the measure of civilization they have assimilated." Yet these are the islanders whose ferocity and treachery were so great that after the murder of most of a French crew in 1787, no vessels from civilized lands dared touch those shores for many years. At the time of writing this a report comes that the German governor of Savii and Upolu, the islands owned by Germany in the Samoan group, has served an ultimatum on the officials of the London Missionary Society, ordering that a less rigorous observance of Sunday obtain; that the annual gathering of the mission at Apia be omitted, at least those features of it which bring together the native Christians; and that no more churches for the natives be built. Orders forbidding the teaching of English in the mission schools had been issued prior to this ultimatum.

Niue, called by Captain Cook *Savage Island* because of the character and aspect of its inhabitants, illustrates the need of mission work, even after fifty-two years of occupation. Mr. Lawes reported in 1900: "Half of the members suspended from church fellowship are cases of immorality; the remaining half were suspended for quarreling, anger, bad language and other inconsistencies. Dealing month by month with these sins, failings and weaknesses is painful and disheartening, and we cannot understand how those who profess love for Christ can fall into such sin. Yet judging from the tone of his epistles, Paul was familiar with similar cases amongst the church members to whom he wrote."

2. Second on the field was the *American Board of Commissioners for Foreign Missions.* Their first field and their Pacific crown was the Sandwich Islands which they entered in 1819. To-day it is a Christian land in the same imperfect sense that the United States, of which it now forms a part, is Christian, and the missionary is the chief agent in this spiritual and political transformation. Though the Board still has its representatives there, they are working for the regions beyond, with this as a training base, and are also engaged in the evangelization of the Japanese immigrants — who num-

bered 24,407 in 1896, and the Chinese — who in the same year were less numerous by only some 3,000. The Board has followed the wise plan pleaded for in the West Indies, in that it has drawn trained missionaries from Japan and China to labor for these needy subjects of the United States. In view of the rapid increase in population — more than seventy-one per cent. in the decade just ended — and the fact that most of the increase comes from without, this missionary activity is fully warranted. Buddhists constitute two-sevenths of the 154,001 Hawaiians, and there are 4,886 Mormons; while in 1896 the 23,773 Protestants were offset by 26,363 Romanists. This will account for the growing sense of responsibility for these islands on the part of American societies having a smaller force.

This same Board is following the United States flag to its newly-acquired possession, *Guam,* and has for years been doing a fruitful work in *Micronesian Islands.* At present the interruptions due to European Catholic interference, based upon a political foundation, are at an end and operations are being renewed. The old difficulty still survives, however, namely, the lack of a sufficient force to carry out a wisely planned educational and evangelistic program.

The *Hawaiian Evangelical Association,* which in germ began four years after the first missionaries arrived, is one of the best organized of the Pacific missionary societies; though it is hardly fair to compare others with this Association composed so largely of the descendants of early missionaries or natives who have become wholly civilized and well-to-do. Besides being a very efficient home missionary society for the Hawaiian group, its representatives work in coöperation with the American Board on the Gilbert, Marshall and Marquesas Islands. In the latter group the missionaries have to contend with what Dr. Mill thus describes: "The moral standard of the inhabitants is very low, worse than in the old days of heathenism; and the European vices and diseases, which are rapidly killing them off, have become subordinate to the Chinese vice of opium-eating."

3. Considered as the direct continuators of the British Wesleyans whose splendid consecration and indomitable courage won glorious laurels in the South Seas, the *Australasian Wesleyan Methodist Missionary Society* must next be named. Though the first Wesleyan missionary in Oceania landed in 1822 on one of the Tonga Islands, and though they have done a large work there, as well as for New Britain and the Samoan group, their greatest achievement — one of the striking miracles of missions — has as its theater the Fijis. A missionary historian writes: "Many and fierce were the conflicts which these brave missionaries and those who came after them had to encounter from the prevalence of war, cannibalism and superstition. Perhaps there never was another such struggle between light and darkness, truth and error, as that which took place in the course of the Fiji mission." And to-day the Wesleyan returns from Fiji are these: Churches, 973; missionaries, 11; native ministers, 72; catechists and teachers, 1,120; school teachers, 2,723; local preachers, 2,175; class leaders, 4,958; native members, 31,422; on probation, 8,251; catechumens, 10,107; Sunday-school scholars, 33,489; and adherents, 94,609. Other social and moral results, not reducible to figures, have also followed, so that these islands are in some respects an object lesson to the Christian world.

4. Next in chronological order must be placed the *various Presbyterian bodies* of Canada, Scotland and Australasia, which unite in a synodical union for evangelizing a single group, the New Hebrides. Perhaps no other Pacific field is so well known, partly because of the number of missionary martyrs who have there shed their blood and the fierceness which still makes every missionary take his life in his hands as he goes to his daily work, and partly because of the profound impression made by the presence and words of its best known advocate, the saintly John Gibson Paton. "The cruel, treacherous and savage characteristics of the people — who believe that strangers are the cause of storms, disease and death — the exigencies of the climate and the utter remoteness from

the world's traffic, unite to make the New Hebrides one of the most dangerous of all mission fields." What it cost Dr. Paton to make his favorite Tanna "The Lighthouse of the Southern Pacific," readers of his fascinating autobiography well know. In a recent address he pleaded with overwhelming pathos for those from 40,000 to 60,000 who still remain cannibals after some 3,000 have yielded themselves to Jesus Christ. In general the southern islands of the group have been largely evangelized; it is for those in the northern sections that present effort is so much needed.

5. A year after the establishment of permanent work in the New Hebrides by the Presbyterians, the first Bishop Selwyn was making his way thither in his twenty-one ton schooner, the Undine, as the pioneer of *the Melanesian Mission.* In the person of that man, as versatile as Turkey's hero, Cyrus Hamlin, and in the no less interesting personality of his successor, the polished and talented Bishop Patteson, lay hidden the secrets of the Mission's subsequent power. A training-school in the salubrious Norfolk Island, the Southern Cross as a floating school-room and transport ship for the small, well-trained and tested army of occupation, and a man who dared face every danger and was able to win friends from the camp of the bitterest enemies — these are the salient features that have marked the history of this noble mission up to the present moment. Most commendable is the ruling principle of the Mission, not to encroach upon other men's ground, and to cultivate comity with all Protestant bodies. Perhaps no life is so full of suggestion as to how to win nature peoples, and so charged with material to generate enthusiasm, as John Coleridge Patteson's memoir, written by the talented novelist, Miss Yonge.

Besides operations in a few of the New Hebrides group, the Mission is ministering to multitudes in the Banks, Torres, Santa Cruz and Solomon Islands, thus occupying a great triangle in the heart of Melanesia. With how great success the work is done is hinted at in a message sent by a heathen chief

to one of their teachers, in which he asked "for how much he could buy the law of peace, so that he and his people might be able to live together in the same peaceable way in which they saw the people in the Christian villages living." If the Mission can be provided with a greatly augmented force of missionaries and a faster mission vessel, far greater successes than have marked the past are sure to be theirs in the immediate future.

6. The *Society for the Propagation of the Gospel* began in 1862 its labors for the inhabitants of Hawaii, as well as for British sailors and residents there; but in 1900, after the annexation of the islands by the United States, the Society's grants ceased. Two of its clergymen are Chinese and are doing a good work for their countrymen. By an arrangement with the American Episcopal Church this work will soon be transferred to them. Other work of theirs is carried on at Norfolk Island and on the Fijis.

7. In 1863 the Paris *Société des Missions évangéliques* took charge of the old and well established mission of the London Missionary Society in the Society Islands, and in 1891 and 1900 they received from the same organization two stations in the Loyalty group. They also have a representative in the Marquesas Islands, and are just about to undertake the evangelization of the Kanakas of New Caledonia, the Botany Bay of France, where one inhabitant out of five is a convict either undergoing sentence or discharged. In fact, the evangelization of New Caledonia is the principal reason for their occupying the stations on the Loyalty Islands. One of their workers, M. Koulinsky, hopes to establish there an industrial school where the young men of their churches may be taught the ordinary trades. At present if they desire to learn such trades, they must apply to freed convicts for instruction, a course fraught with much temptation. Another danger that the meager corps of missionaries is unable to fully meet, is that of providing a sufficient number of Protestant teachers in order to thus meet the active pedagogical enterprises of the

Romanists who are directing their chief efforts toward the children of French possessions in the Pacific.

IV. Oceania's Future.—1. *Opposite Views.*—A competent anthropologist and student of this problem, Professor Keane, thus writes: "Everywhere the pure Polynesian race seems to be rapidly disappearing, a phenomenon attributed partly to the introduction of alcoholic drinks, partly to the abrupt change of habits, dress, diet, etc., enforced or encouraged by the missionaries, but mainly to the ravages of leprosy, smallpox, syphilis, measles, and especially pulmonary affections, by which whole communities have been decimated." Even the missionaries look upon the gradual encroachment of civilization, whose vices are far more attractive to the natives than its virtues, as the death-knell of the native races. Thus Dr. Pease, of Micronesia, writes: "The race of islanders has no future except in heaven. As civilization is introduced more and more, they will gradually become extinct. The entire group will be thoroughly evangelized in a few years more, and then the work will culminate and decline, as in the Hawaiian Islands."

In *contrast with these statements* may be quoted the opinion of another South Sea authority, Rev. J. M. Alexander: "Physicians have proved beyond question that the diminution of the Pacific islanders has been caused by diseases introduced by the vices and intemperance of the white races. Christianity has only retarded this diminution. In the islands where missions have not been established, the diminution has been the most rapid. In some of the islands the natives have become almost extinct. But in the other islands where missions have done their best work, and where foreigners have seldom come, the natives are increasing in number. In some of the secluded localities of the Samoa Islands the population has been increasing at the rate of one per cent. per annum. The Rev. Mr. Moulton, missionary in the Tonga group, has asserted that the population of the Tonga Islands has increased twenty-five per cent. in twenty years, and that in the island of Niue the

increase is more than three per cent. per annum. The explanation is that these islands lie out of the common track of ships, and that in them missions have been very successful."

2. Reluctantly assuming the truth of the probable decadence of these races, *what is Christianity's duty?* The same spirit that has brought into existence hospitals and lengthened life by the development of medical science, that has fought for the recovery of classes of patients formerly considered doomed, will see in this almost certain decay an imperative summons to arrest the tendency. The activity of organizations in America and Europe that are rallying around such workers as Dr. Paton and M. Brunel of the Paris Missionary Society in the effort to stay these deathful tendencies, are being heeded to some extent by the governments concerned, whose selfish interests demand that the islands under their supervision should not suffer. The importation of Hindus as workers on Fiji plantations and the lack of laborers felt in other groups will make these European powers the allies of the missionary, as is already the case with France, Great Britain and the United States. What is continuously needed is the moral policing and outspoken indictment of manifest wrongs that has marked the history of missionary work in these archipelagoes. Such protests and watchfulness will eventually secure the same safeguarding of native life that one sees in Denmark's rule in Greenland and in Britain's care for her Canadian Indians.

A higher duty presses upon the Church of God in connection with the islands of the Pacific. The white Christian of the temperate zone must help bear the burden of these weaker brethren of the tropics. A century did not accomplish much in the development of such favored races as our Anglo-Saxon, Teuton and Celtic forefathers; and we must not expect these lower races to become fully confirmed in the Christian life and civilization in two generations. The latter will be fostered too rapidly, perhaps, without much farther effort on the part of missionaries. Their chief efforts must be directed toward establishing the work already begun. The white man's spiritual

strength, no less than his sympathy and wisdom, will be needed for many decades before the islanders will have become able to carry on the work with assurance of permanent success. The record of the Marquesas Islands, " where through forty years the mission work was repeatedly begun and abandoned, and the natives thereby made indifferent and actually hostile to Christianity," is a perpetual reminder that quite as difficult as the overthrow of paganism, is the upbuilding of Christian institutions, and the far more serious task of imparting a stable, aggressive Christian character. In the desire to direct the natives, the leaven of evil coming from godless foreigners must be rooted out and victory won from threatened defeat at the hands of its friends.

VII

NEW ZEALAND AND AUSTRALIAN ABORIGINES AND NEW GUINEA

PART I. — GENERAL

On the western border of Oceania, and — so far as New Zealand and New Guinea are concerned — properly belonging to it, are those two great islands, and Australia, the smallest of the continents. Here also is found Tasmania; but as the last of its aboriginal inhabitants died in 1876, it does not fall within the scope of the present work.

I. The Maoris of New Zealand.—1. *Their Land.*—New Zealand has been called the Switzerland of the southern hemisphere, and in scenery it strongly reminds the tourist of that country. In some sections of the islands, however, the mountains which are so characteristic of New Zealand give place to plains. It is remarkable that a region exceeding only a trifle the area of the State of Colorado should contain such a variety of attractions. Thus on North Island is a wonderful "volcanic belt remarkable for its hot lakes and pools, which possess great curative virtue for all rheumatic and skin diseases, its boiling geysers and steaming fumaroles, sulphur basins, and pumice plains. The exquisite siliceous terraces of Rotomahana, once the cynosure of the island, are now buried beneath the débris of Mt. Tarawera, shattered to dust by the gigantic steam explosion of June, 1886. In the South Island the Central Alps of the Mt. Cook district display to the visitor the grandest glaciers in the temperate zones, splendid clusters of snowy mountain peaks, and stupendous valleys set off by a

series of placid, yellow-tinted lakes. The southwest coast of Otago is pierced by a series of deep and tranquil sounds of exquisite beauty, charming the beholder now with their picturesque variety and anon with their precipitous grandeur and impressive quietness and gloom." In the North Island, which is the home of the great majority of the Maoris, there are level plains of great fertility on the eastern coast, while on the western side, their chief habitat, "the country is more undulating, swelling in places, and in others made up of low steep hills of a blue calcareous clay called papa, the soil of which is exceedingly well fitted for pasture."

2. The *climate* of these islands is singularly healthful, so much so that the death-rate among the whites is here the lowest in the world. Even in the remote south snow rarely remains on the lower levels more than a day. The only serious climatic drawback is the wind, with the exception of the almost uninhabited southwest coast, which is perpetually saturated with moisture.

3. Among the 796,389 persons who on the last day of 1899 inhabited New Zealand, 39,854 *were Maoris*, 3,503 of whom, however, were half-castes. A large proportion of these have become Christianized. The comparatively small number who are not Christians are anxious to rise in the social scale, and hence are very willing to have their children educated. Much of this education is received in Christian schools. As will be seen in Part II, the Hau-hau superstition has led to a singular compound of Christianity and heathenism, which makes many of them neither heathen nor Christian.

II. Australian Aborigines. — 1. *Their Environment.* — While these people are scattered over Australia, the most of them are found in Queensland, the northeastern section. A few of them have been employed as shepherds under European settlers, and others have been made a sort of police against their fierce native brethren. Those who are remote from the settlers live in a land of very great limitations. As is well known, the central section of Australia is quite largely desert

or steppe land. A great deal of the country is cursed with salt, and hence is either barren or not very fertile. In other sections where there is considerable vegetation, the traveler is struck by its decidedly archaic character, reminding one of geological vegetation. Other plants are found here which have a tough, leathery texture enabling them to resist the wilting effect of great evaporation, while still others present no reflecting surface but only narrow edges to the vertical sunlight. The Australian bush, however, is redolent with the aroma of gum-trees and volatile oils secreted to keep out the heat rays. The colossal eucalyptus attains a height of 400 feet, almost rivaling the Californian sequoia. Notwithstanding the somewhat arid character of these regions, there are in Australia about 10,000 species of plant life, considerably more than are to be found in all Europe. "The scrub" is one of the striking features of the landscape and "presents anything but a cheering prospect, with perhaps hardly one tree within visible distance and scarcely a bird to be descried overhead in flight. There is, however, one agreeable exception formed by the tea tree, a flowering shrub abounding in almost all parts of Australia." It is often utterly impossible to penetrate these growths, so dense are they. In cheering contrast to such scenery, the traveler comes upon some sheltered valleys clothed with most luxuriant vegetation. "Indian figs draped with strange parasites, creepers, ferns, flame-trees and vines, and the loftiest trees are all intermingled in a labyrinth of the most graceful forms and brilliant colors."

2. The *animal life* of Australia is as peculiar as the vegetation. Almost all the native mammalia belong to the archaic marsupial class — opossums, flying squirrels, wombats and some forty-five species of the kangaroo tribe, and the unique pouched mole, as well as those egg-laying mammals, the duckbill and spiny echidna. These two latter are another indication of still higher antiquity than the marsupials proper. Other forms of life, such as the whistling spider and burrowing cray-

fish — which constructs and fills an underground tank in which to spend the dry season — and the giant earthworm, six feet in length, constitute part of the environment of the aborigines.

3. *Climate and Mortality.* — The *climate* of Australia is almost Saharan in the intensity of heat. Its worst feature, however, is the uncertainty and inequality of rainfall in all parts of the island, which result in alternations of drought and flood. When rain is withheld, vegetation withers over large areas, and in 1884 drought was said to have destroyed 10,000,000 sheep. The numbing influences of great diurnal extremes of temperature are also injurious to the aborigines, who, when not employed by the settlers, are nomadic.

Diseases are only partially due to climate, as the lack of nutrition and contact with foreigners are responsible for many of them. The traveler marks the large number of aged persons, but in reality this is not due to great age so much as to early senility. Among the children there is very great mortality. This is largely owing to the prevalence of infanticide, the child ordinarily being killed immediately after birth. "In 1860 one-third of all the children born among the Narrinyeri were killed — every child that was born before the next elder could walk, all misshapen children, one or both of a pair of twins." It must not be supposed that parents are without natural affection. "Fathers may be seen carefully leading their tired children or carrying them." If they die, mothers not infrequently carry the bodies till they decompose. For climatic and other reasons, therefore, the mortality among the aborigines is very great. These, with the wanton slaughters of "defenceless natives — veritable man-hunts accompanied by licentiousness with its soul and body-destroying consequences, the importation of spirits, etc." — readily account for their great diminution in numbers.

4. *Racial Characteristics.* — It is a question as to where these aborigines should be classed, as they bear some resemblance to the negro; other features remind one of the Mon-

golian, and still others suggest a Caucasian origin. Mr. C. H. Barton considers them a survival from the far distant past, and regards them as coeval with the existing condition of the land which they inhabit. As to mental characteristics, they are inferior to the Polynesians, but have considerable acuteness as well as remarkable ingenuity in devising and interpreting their message sticks, a species of picture-writing plus something approaching alphabetic signs. It often happens that tribes containing but a few hundred people, living within a few miles of each other, have scarcely a phrase in common. Outside the mountain districts, however, languages are more widely spread. The black fellow's intellect is directed, not so much toward interchange of ideas, as to the means of procuring food. "He is unsurpassed in tracking and running down his prey, and his weapons, though of the most primitive kind, are well adapted to assist him in that purpose, while his rude, culinary and domestic apparatus manifest equal skill." The native Australian boomerang is as effective and unique in its way as the throwing stick of Greenland and South America, though of an entirely different character. Architecture he knows nothing of, but if caves are at hand they are ready-made homes. When these are not available, a screen of twigs and bushes covered with foliage or turf suffices. The wife usually carries on her back the whole household outfit, which is primitive, but sufficient. Woman's lot in such a community is a very hard one. She is bound to keep her husband in vegetable food, such as roots, seeds and leaves. If she fails in this, "she is liberally treated to mauling and spearings, so that a wife generally appears bruised and gashed all over." No government outside that of the family is prevalent and there are only a few traditional rules about property.

5. *Religion.* — Mr. Acton is authority for the statement that "the only idea of a god known to be entertained by these people is that of Buddai, a gigantic old man lying asleep for ages with his head resting upon his arm, which is deep in the sand. He is expected one day to awake and eat up the world.

They have no religion beyond these gloomy dreams. Their notions of duty relate mostly to neighborly service and social interest, and they are not all thieves or liars, but are capable of many good deeds." It is hardly true, however, that Buddai is the only god known. Ratzel speaks of Daiamai who, among some of them, is regarded as the creator of men. "After man had been made the god sent his daughter Karakarak to kill the serpents. She had a stick which in breaking produced fire." A multitude of creation and fire myths are prevalent among them, and gods are commonly spoken of as returning to heaven after accomplishing great things and suffering ill-treatment. Sometimes these deities are changed into beasts or appear in beast incarnations. "The souls of the good go after death to the good gods, those of the evil perish. The widely spread notion that the dead become white men and return as such, is met with here, also; indeed the natives have, in fact, greeted certain whites as departed friends." Naturally sorcerers and magic, with the evil spirits who are to be propitiated, are prominent in their life. The strongest material for magic resides in certain parts of the human body; hence the black fellows try to obtain the bones of birds and fishes which have been consumed by the enemy, thinking that thereby they can acquire power over that man for life or death. A study of the religious and social conditions of these black fellows shows that they rank among the lowest races, with perhaps only two or three others whose condition is more pitiable or fitted to awaken Christian sympathy.

III. New Guinea. — 1. *Area and Political Divisions.* — Unlike the previous portion of the chapter, this section has to do with the entire population of a great island, the largest in the world, if Australia and Greenland be excluded. Its area is 312,329 square miles, divided among the three great Powers exercising authority over it as follows: British New Guinea, twenty-nine per cent. of the territory, the southeastern quarter of the island; German New Guinea, twenty-three per cent., its territory lying immediately north of that of Great Britain; and

Dutch New Guinea, constituting forty-eight per cent., the western half of the island.

2. *Physical Features and Climatic Conditions.* — The physical features of this country are diametrically opposed to those found in its great southern neighbor, Australia, with which it was apparently connected in geological times. It is a land of mountains, the highest in the Oceanic world, the Bismarck range, for instance, having two peaks, which have an approximate altitude of from 15,000 to 20,000 feet. The mountainous backbone of the island is clothed with dense and very damp forests. Government expeditions have in some cases attempted to force their way through the vegetation, and with their hatchets succeeding in making only a mile a day; though in other portions of the island freer access to the interior is possible. At present, however, foreigners know practically nothing of the remote interior.

Much in the *scenery* reminds one of the high volcanic islands described in the previous chapter. One characteristic feature that is very common is the presence of many varieties of birds of paradise. Indeed, it deserves the name of the Land of the Bird of Paradise quite as much as Guatemala does that of the Land of the Quetzal. Another characteristic reminding one of Mexico and Central America is the superimposed vegetation zones. Sir W. MacGregor's party passed "successively through the domains of tropical plants, such as the cocoanut, sago, banana, mango, taro and sugar cane, and of such temperate sub-tropical growths as the cedar, oak, fig, acacia, pine and tree-fern, and were gladdened on the higher slopes by the sight of the wild strawberry, forget-me-not, daisy, buttercup and other familiar British plants. Toward the summits these were succeeded by true alpine flora."

The rain-bearing clouds condensing on the alpine slopes occasion much rain and considerable snow at the higher altitudes. In general the great dampness and the malarious exhalations, the obstinate scaly ringworm and rheumatism, *unfit* the island *for Occidental settlement.* When the uplands beyond the fever

zone are made accessible, however, health resorts for officials, traders and missionaries may relieve the present limitations to a prolonged and useful life.

3. *The People of New Guinea.* — The races are greatly mixed. *Four main elements* are discernible, however: the Negrito of the northwestern peninsula and central highlands; the eastern Polynesian on the southeast coast; the Malay along the northwestern sea border and around the shore of Geelvink Bay; and the Papuan proper scattered over the entire island. The word Papua is a Malay one signifying "frizzled" in reference to the hair. This race is also found throughout Melanesia, and because it exists here in its greatest purity many writers contend that Papuan is a better adjective to apply to the race than Melanesian. The total population is estimated at 660,000.

Some of their leading *physical characteristics* are "a medium height; fleshy rather than muscular frame; color, a sooty brown, varying, but decidedly darker than the Malay; high but narrow and rather retreating forehead with thick brows; nose sometimes flat and wide but oftener hooked; lips thick and projecting so as to make the chin seem retreating; high cheek-bones; hair black, frizzly, trained into a mop." The civilization of these tribes, who are much isolated, varies, but seldom reaches even the average Pacific standard.

4. *Papuan homes,* like the Australian flora, remind one of remote antiquity. Thus some of those along the coast, notably a pile village at Sovek on the north shore, is an almost exact reproduction of the lake dwellings of the archæologists. Away from the coast also this custom of building some distance from the ground is quite characteristic. Many houses "stand upon lofty piles which, with their sloping stays, present a highly original type of architecture. They hang like eagles' nests some fifty feet in the air on their thin swaying trestle-work, looking as if every puff of wind must sweep them away. These airy dwellings are entered by means of slanting tree stems with steps nicked in them." Another lofty

abode, the well-known tree-house, is also found on the island. A platform is erected at a distance from the ground and a house built thereon. The lower branches are then carefully trimmed away and entrance is by a vine ladder which can be drawn up at will. For convenience, another hut for times of security is built near the foot of the tree. A plentiful supply of stones and other weapons of defence in the tree-house convert it into a fort when the enemy appears. Evil spirits are kept away from residents of these lofty abodes as also the prevailing malaria. The pile houses are evidently modeled after the boat, as they have an inverted boat-shaped roof. Some of these buildings are 500 feet long and look when undivided like a dark tunnel, windows being guarded against because of the belief that they afford a ready entrance to hostile spirits. Each of these houses has a family head, the rest of its inhabitants being his relatives or slaves.

5. The *religion of these peoples* is of a primitive sort. "There is no general object of worship, consequently no regular priesthood. The institution of tabu is less oppressive and its sanctions less awful; but the transgressor may still have to reckon not only with the society of individuals who impose it, but also with the offended spirits." In western New Guinea the Dutch missionaries report the existence of a vague notion of a universal spirit, the combination of several malevolent powers, who resides in the woods. Another has its home in the clouds above the trees and carries off children. Still another lurks in the rocks by the sea and raises storm. Coincident with such beliefs is the feeling that ancestral spirits are naturally interested in the welfare of their descendants. Hence, as a protection against malignant powers, the people construct rude images, each representing a dead ancestor, whose spirit is then urged to occupy the image and protect them against their enemies. "Omens are observed before starting on any expedition; if they are unfavorable the person threatened retires and another day is chosen and the process repeated. They have magicians and rainmakers, and sometimes resort to or-

deal to discover a crime. Temples, so called, are found in the North and West, built like the houses, but larger, the piles being carved into figures, and the roof beams and other prominent points decorated with representations of crocodiles or lizards, coarse human figures, and other grotesque ornamentation, but their use is not clear." In the southeastern part of the island religious ideas are more rudimentary, but here also there is a prevalent dread of departed spirits, " especially those of the hostile inland tribes and of a being called Vata who causes disease and death." The ancestral cult is very simple. Instead of the Chinese tablet, Papuans keep as a relic of the departed either the head or the jawbone. Like the Chinese, they place food on the grave, and in addition make a path to the sea that the spirits may bathe.

PART II. — MISSIONARY

I. New Zealand. — Just now, when the attention of the world is being called to this " experiment station in social science," it is hard to realize that a century ago, instead of leading civilized countries as it does at present in land and labor regulations, the public ownership of great franchises, the extension of suffrage to women, etc., these magnificent islands were the abode of savages! While many other factors, notably immigration from Great Britain, have entered into the making of the colony, the most significant of all of them was the coming in 1814 of the penal chaplain, Samuel Marsden, and his co-laborers, representing the Church Missionary Society. Early in the next decade the Wesleyans appeared on the scene, and these two societies labored side by side for many years. The former is at present the only society doing any important work for the Maoris as a distinctively foreign missionary undertaking. The New Zealand Wesleyan Conference still has charge of such missions, but only as part of its regular church program. With the Presbyterians of the

Colony they have in their churches about 5,000 Maori Christians, a smaller number being communicants.

1. *Varied Fortunes of the C. M. S.* — In the last report of this Society the number of native Christians belonging to its New Zealand Mission was 18,251, of whom only 2,482 were communicants. Though the first eleven years were a time of discouragement with not a single convert to gladden the missionary, a marvelous movement began five years later, which aided by a similar experience of the Wesleyans, resulted in the conversion of almost the entire Maori people. Bishop Selwyn wrote on arriving at his new diocese in 1842: "We see here a whole nation of pagans converted to the faith. Where will you find throughout the Christian world more signal manifestations of the presence of the Spirit, or more living evidences of the Kingdom of Christ?" At that time the number attending church services was not less than thirty-five or forty thousand. How explain the lapse from this happy condition to that hinted at in the statistics above given, there being less than 25,000 Maoris now counted as Protestants?

2. One cause for this great falling off in sixty years is *a series of wars* beginning with 1843 and ending in 1869. These "arose partly from the jealousy of the power and influence of the colonists, but chiefly from endless disputes about land sales which were greatly complicated by the vague tribal tenure on which land was held by the natives." When it is added that, previous to the practical disappearance of war in 1838 through the teachings of Christianity, the introduction of muskets and powder had destroyed about one-fourth their race, and that intercourse with whites, especially whalers and buyers of tatooed heads, had its usual destructive effect on the aborigines, the present state of the Maoris is an argument for instead of against missions.

3. A still greater obstacle to missionary effort that has resulted in a large falling off in church membership is the "Bide awhile," "Pai Marire," or *"Hau-hau" superstition,* which first gained power in 1864, and which to-day attracts

many to this mélange of Christianity and heathenism. It was an incident of the wars between the Maoris and foreigners, and was based on the Old Testament, — for which, like many nature peoples, they felt a special predilection, — plus current superstitions and idolatry. It arose " from the delusion of a half-witted man, who declared that the Angel Gabriel and the Virgin Mary had appeared to him and had promised that Maoris uttering a dog-like bark, 'Hau-hau,' should drive the white man into the sea. The king faction took up the term Hau-hau as their battle-cry, and the war party thus acquired the name for themselves. The votaries of the Hau-hau god excited themselves to a pitch of temporary insanity as they danced around a pole. The priests, whose influence had waned during the missionary supremacy, were only too eager to revive their power over the people, and thus they became the inspirers of the new superstition. They taught that Maoris had taken the place of the ancient Jews in the favoritism of Heaven. Maoris were the true Israel, and for their co-religionists, the Jews, they manifested unbounded respect; while on the other hand intelligent Hebrews spoke of the Hau-hau ceremonial as essentially Jewish. Of course the white man personated the Pharaoh and the rebel chief, Topare, became the Maori Moses, sent to rescue the New Zealand race by drowning the foreign yoke in the sea. The grossest immorality was reintroduced into worship; and this melancholy delusion, the offspring of lust and cruelty, had in a few months completely altered the character of the people whose rapid Christianization was one of the greatest triumphs of missionary enterprise in the nineteenth century." A full study of this strange development casts much light on the origin of some of the early extravagances of church history, and enforces the duty of carefully shepherding early converts until they fully understand the Bible and are settled in the faith and its outgrowing life. Another recent defection, due to Mormon missionaries, who, according to the C. M. S. "Intelligencer," have won 3,000 native converts, emphasizes this duty.

4. *The Maori's future* is not bright. Christianity has its roots deep down in the lives of many splendid representatives of the race, and missionary societies will doubtless continue their blessed ministrations to body, mind and spirit. Yet the final outcome is perhaps that pictured by Edwin Hodder: "While with one hand his English brother has ennobled the Maori, with the other he has destroyed him. Christianity has striven to say to him, Arise and go unto the Father; civilization has actually said, Succumb and go to the devil. Missionaries now seeking the regeneration of the race speak altogether despairingly of its future. One of them, in language said to be none too strong, ascribes their decay to 'uncleanness — inwardly and outwardly — in diet, dress and habitation, in body and mind, in all their thoughts, words and actions.' For four centuries they multiplied, until the white man set his fatal foot on their shores, and introduced alongside of his heavenly message loathsome vices entailing disease and death. Since then they have been steadily diminishing and soon the New Zealander, predicted by the prophet Macaulay as surveying the ruins of our modern Babylon from London Bridge, will be as impossible a personage as his own Moa," now extinct.

II. Aboriginal Australians. — 1. The evangelization of the black fellows and the Chinese has engaged the attention of *a number of agencies*. English, German and Australian representatives of Catholic, Episcopal, Congregational, Methodist, Presbyterian, Quaker, Lutheran and Moravian societies or churches, often aided by the Government, have devoted themselves to this most philanthropic and Christian task.

2. *Forms of Effort.* — At the present time at least ten socities are prosecuting the work, while individuals and churches are laboring for the few scattered members of tribes who live in the larger towns. The most active of these are the Australian branch of the Church Missionary Society, the Wesleyans, Presbyterians, Bible Christians and Moravians. An aid in the work is the assignment to reservations of the black

fellows, coupled with some governmental restrictions and financial assistance. Government has also coöperated with missionaries in exploring expeditions, thus acquainting the public, and the societies as well, with the need for missionary effort. As glorious exceptions to the general law laid down by Dr. Thompson, one finds such oases in the mental and moral desert as exist in the Moravian station of Ramahyuck, where the famous veteran, Hagenauer, still labors, and in the union station of Mapoon among the cannibals, where work is carried on by a joint effort of Presbyterians, Lutherans and Moravians, aided by the funds of the commonwealth. In many cases children readily learn, homes are built, strong Christian lives are lived in the midst of fierce temptation, and the abodes of degraded cannibals become the refuge of shipwrecked sailors. Yet the old story of rapid decay obtains here also, and how long it will be before the less than 28,000 aborigines pass away may be guessed from the extinction of the Adelaide, Burra, Rufus and other tribes, and the further fact that it took but sixty-six years from the arrival of the first Englishman in 1803 for the last Tasmanian to disappear. What the Church of God does for these brethren of the Lord Jesus must be done quickly. Only about 1,100 are regarded as Christian and many of these are only nominally so.

3. *Work for the Kanakas* of Oceania, imported as laborers mainly into Queensland where there are about 9,500, is far more encouraging. Though not aborigines of Australia, a word must be said concerning them. In Dr. Paton's autobiography an undue amount of space is taken up with the legal proof that these immigrants are possessed of a knowledge of gods and idols. Granting this universal truth, their religious need is none the less great. While most of these laborers have been brought from cannibal islands, the majority of them had been led to respect the missionary's efforts for their good; hence they have been more open than when at home to religious influences. As a result of the activity of the Australian Baptists, especially, as well as of the Presbyterians, Lutherans

and Anglicans, some 2,000 are numbered as Christian communicants or adherents. Planters have been so struck by the unexpected improvement wrought by the gospel that not a few of them are financial supporters of the work.

III. New Guinea. — 1. The *Dutch Portion of the island* was the first to be entered by the missionary. Two representatives of the Gossner Society were the earliest to arrive — in 1855, but the only organization now laboring there is the Utrecht Missionary Society, which began its work in 1863. At five stations they are teaching and preaching, being financially aided by the Dutch Government in the former undertaking. The work is arduous, and after these many years the number of communicants in their New Guinea churches is only 124. It is a noticeable fact that commercial settlements and a knowledge of the country are mainly confined to those places which owe their largest development to the missionaries. In 1895 the Dutch Resident, after officially visiting their schools, endorsed the mission very highly. In philanthropic lines they are also doing a blessed work, so that persons are living to-day who have been rescued by them from mothers who had been on the point of burying them alive when children.

2. *British New Guinea* was next occupied. S. Macfarlane, LL.D., a representative of the *London Missionary Society* on Lifu of the Loyalty group, was, in 1871, assigned to the most difficult enterprise of opening this dangerous field. The venerable Mr. Murray accompanied him, as did eight Loyalty teachers, others following later. When recruits were called for and the grave perils of the expedition were pointed out, every student in their institution and every native teacher on the island offered his services. "Papua! Papua!" became the battle-cry of the Loyalty churches; and wonderful were the meetings preceding the sailing of these pioneers, some of whom were shortly to be martyred, while in a few years eighteen of them lay in the Port Moresby cemetery.

From the outset until the present time *the London Mission-*

ary Society has accomplished the largest results in New Guinea, and has had the strongest force. The place it has occupied in the development of the colony is thus testified to by Sir William MacGregor, who has recently retired from the Lieutenant-Governorship after a successful administration lasting more than ten years: "The London Missionary Society as the pioneer was exposed to special danger and hardship in obtaining a footing in different parts of the country, and perhaps much more so in maintaining it. It was more through it than by any other means that the way was prepared for the founding of the colony. Before annexation it had a checkered existence. Many teachers died of illness; several were killed by the people for whom they had come to work. In the history of the mission there loom out conspicuously the names of two great missionaries, the Rev. Dr. W. S. Lawes and the Rev. James Chalmers; the former typically a man of thought, the latter typically a man of action. Each of them has worked for and among the Papuans for over a score of years, and they still carry on work of the greatest importance." Since Sir William penned the above, Chalmers, the wonderful peace-maker of savage New Guinea, after living unscathed, though a score of times condemned to death, has fallen a victim to his desire to extend the gospel to the regions beyond. He and his young colleague, Oliver Tomkins, were brutally murdered by a tribe of skull-hunters on the Fly River.

Australian Anglicans, supported by the Sydney Australian Board of Missions, began in 1891 a most beneficent work on the northeast shore of the colony, aided by their mission vessel, Maclaren. More extensive, however, is the enterprise of *the Australian Wesleyans*, carried on in the two groups of outlying islands off the eastern and northeastern shores of New Guinea. This mission was likewise opened in 1891. The pioneers numbered seven foreign missionaries — two of them women — and fifty-three native teachers from Tonga, Fiji and Samoa. The Governor of the colony had described the people "as being amongst the worst natives of New Guinea,"

and the sight that greeted them on landing — skulls of men and women who had been eaten, exposed in front of the houses in various villages — confirmed his judgment. The enterprise began with a larger number of agents and with more complex appliances for work than had been used in any of the Wesleyans' new missions. Results seem to have justified their wisdom; for after a single decade they report thirty-three churches, nine missionaries, seventy-seven catechists and teachers, twenty-four local preachers, 383 native members, 1,510 Sunday-school scholars, and 12,200 attendants on public worship. Nearly the same testimony concerning their most helpful services to the colony was borne by the Governor as has already been cited in connection with the L. M. S.

In this same *state paper of Sir William MacGregor,* he says of the operations of all three Societies: "The lapse of time has steadily strengthened the conviction that mission labor is of immense value and importance in the Possession. The training and education of children and youth is practically in the hands of the missions. The figures will give a fair idea of the extent to which this very important task is attended to. The example of the regular and upright life of the missionaries is of itself an object lesson of great significance. The humanity they practise in regard to the sick, the castaway, and the abandoned child, the moral force by which they exercise restraint over many bad characters and their sympathy with the weak and suffering, are all softening and ameliorating influences that could not otherwise have been supplied to the natives."

3. In *German New Guinea,* or Kaiser Wilhelms-Land, two German societies are laboring. The first to enter was *the Neuendettelsau Mission,* whose pioneer, Mr. Flierl, arrived in 1886. Grundemann has described most vividly the early experiences of this mission as its missionaries tried to win the hostile natives and thread the mazes of the many difficult dialects, each of which could be understood by only a few villages. As usual in such circumstances the first serious

impressions were made upon the score of youths who aided in the garden and household and thus came to appreciate the personal and family life of Christianity. To-day the society has four centers, located near the eastern end of the northern shore. At each of these is a day-school, and ninety pupils are under instruction. Nine communicants are the nucleus of those better things that are being earnestly labored and prayed for. The latest reports picture the missionaries as opposed by sorcerers, and aided by the dreams of the more serious natives and by the tactful ministration of missionary women.

Only one year later, in 1887, the *Rhenish Missionary Society* came to the country, locating at the center of the northern coast. Like their predecessors the missionaries labored in the midst of difficulties and under great losses. Even the schools, which so often are appreciated when evangelical work is not, have been held only irregularly and have been occasionally closed when opposition of the natives has necessitated it. Happily the coming of a medical missionary with surgical ability is gradually removing suspicion and has opened some doors. A small printing press, used by Mr. Hanke, has proven useful as well as interesting and attractive. But in Kaiser Wilhelms-Land, as in the rest of New Guinea, one of the greatest foes to missionary work is the deadly climate that keeps the devoted missionaries on furloughs, if it does not kill them.

VIII

THE MALAY ARCHIPELAGO, OR MALAYSIA

PART I.— GENERAL

I. GROUPS DESCRIBED. — 1. *Area and Ownership.* — Malaysia, lying between Southeastern Asia and Australia, is the "largest and most important system of island groups in the world, the richest in every respect." If Dutch New Guinea be included, — it is treated elsewhere, — it has an area of about 943,000 square miles, or almost one-third that of the United States. Fully seven per cent. of this area belongs to the Netherlands, and hence the Archipelago is often called the Dutch East Indies. It is thus about fifty-eight times as large as Holland, the mother country. Next in point of territory come the Philippine and Sulu Islands, as extensive almost as Great Britain and Ireland, or as the New England and Middle States, minus New York. This region, so long under the Spanish Crown, came into the power of the United States in 1898. The native Sultanates of Brunei, and Saráwak of Borneo, now under British protection, follow with 53,000 square miles, while Great Britain has 31,000 in North Borneo and on the Island of Labuan. Portugal owns the remaining 7,500 square miles on the eastern portion of the Island of Timor, and the adjacent islet, Pulo Kambing.

2. *Physical Features.* — "This Archipelago is traversed throughout its whole extent by one of the most extensive and continuous volcanic belts upon the globe." Starting from the Philippines, this volcanic range extends like a capital J to the northwest extremity of Sumatra. These peaks and craters are seldom more than 100 miles apart, and a large proportion of

them are in a state of activity. Islands lying within the curve, as Borneo and most of the Celebes, are without any signs of recent volcanic action. Many of the mountains are lofty, varying from 5,000 to nearly 14,000 feet in height.

3. *Vegetation* is naturally very luxuriant, as all except the Philippines lie within the tropics. Where undisturbed by man, most of the islands are covered nearly to the tops of the highest mountains with tropical forests. An exception to this rule is noted in the islands near enough to Australia to be influenced by its heated interior, and even there grassy plains are dotted with palms and thorny thickets. Further exceptions due to human agency are the stretches of open country found in North Borneo, Southern Celebes, and some of the Philippines and in the densely populous sections of Java and Sumatra. Rice, spices of many varieties, coffee, sugar-cane, and all kinds of delicious tropical fruits abound, including the celebrated durian, which has a detestable odor, but possesses a flavor so exquisite that Wallace thinks it worth the journey to the East to taste it. Among the valuable trees are a variety of palms, sandalwood, camphor, teak and ebony. These forest tracts "are crowded in addition with the most luxuriant and beautiful vegetation of other sorts; creeping and climbing plants, gigantic ferns, orchids and pitcher plants, flowering plants in most gorgeous hues, and sometimes — like the parasitic Rafflesia in the island of Sumatra and elsewhere, a plant consisting of nothing but a corolla occasionally three feet in diameter — attaining an enormous size."

4. *The climate* is said to be more uniformly hot and moist than that of any other region between the tropics. The mean temperature, except in the higher sections, varies from 88° to 90° F. The midday heat is powerfully felt, Wallace saying of Timor, for example, that exposure to the direct rays of the sun at any time between 9 A.M. and 3 P.M. blisters the skin in a few minutes almost as effectively as scalding water. The heat is tempered, however, by sea breezes and the general effect of the climate is not oppressive or unhealthy.

II. The Inhabitants. — The two chief races are the dark, or Papuan, and the brown, or Malay.

1. The dark-skinned Papuan or *Melanesian race* may have originally come from New Guinea. They live chiefly in the eastern section of the Archipelago, and are represented to a limited extent in the Philippines, as well as on Sumatra, Borneo, Celebes and other islands. Aside from their darker color they are also distinguished by their diminutive size and curly hair. They are quick, vivacious and loud-mouthed, as the Malays are not.

2. *The Malays* are the more numerous, highly developed, and important race. Not only has the Low Malay — the Italian of the East — become the lingua franca of the entire Archipelago, but Malay domestic customs, animals and influence are diffused in the most extraordinary manner throughout the Indian and Pacific Oceans. Malays have a light brown complexion, straight black hair and are three or four inches shorter than the average Occidental. The sexes do not differ much in appearance.

They are slow and circumlocutory of speech, courteous and dignified, seldom offensive or quarrelsome, jealous of any encroachment on personal freedom, and possess greater energy and acquisitiveness than other natives of the islands. On the other hand, they are gloomy, indolent, without self-control, strongly addicted to gambling and opium smoking, pitilessly cruel, and much given to theft and piracy. A distinction, however, should be made as they are divided into two great groups, the savage and the semi-civilized. The head-hunting Dayaks are the best representatives of the former. They have no literature or regular government, and wear only the scantiest clothing. Some of the Indian tribes of Sumatra and of Borneo belong to the same group. The rest are semi-civilized, possess written languages, and a limited literature. They have established governments, and some form of religion, and are fairly well provided with weapons and tools.

3. *The Chinese* are a most important element in the popula-

tion of the Archipelago, numbering nearly half a million in the Dutch possessions alone. Though nowhere liked and retaining their own customs, they largely monopolize trade and are the miners and mechanics of the islands. They number about 100,000 in the Philippines, and there also the principal industries are in their hands. Recently opposition has been openly expressed to them, and the United States Government has made certain restrictions in accordance with the Chinese policy in the home land.

4. *Europeans and those assimilated to them* numbered 62,-061 in 1895, of whom 59,228 were Dutch, mostly born on the islands. They live under nearly the same governmental conditions as their friends in Europe. Java, by far the most populous of the Archipelago, is the principal seat of Dutch power in the East. While their introduction of the "culture system," or forced labor of natives, who are required to raise coffee, sugar, etc., has been much criticised, it is now very greatly lightened. It is probably true that to this system "much financial success and peaceful administration of the modern Dutch Government must be ascribed." Its officials are steadily increasing their efforts to improve the condition of the subject races. In 1897 there were in the Dutch possessions 12,000 miles of railway, 300 post-offices and 6,833 miles of telegraph lines.

5. *Those of Arab descent* occupy a different position in the Archipelago. Their largest influence has been exerted on the Greater Sunda Islands, whither they came as early as the thirteenth century. Two centuries later most of the Malays had been converted to Mohammedanism, and Arab influence was paramount until the Dutch came, when their power was broken. At present they number only some 24,000, mostly priests or merchants.

6. While Spanish power was crushed by the war with the United States in 1898, *Spaniards* until that time had been a very influential factor in the development of the Philippines with their seven or eight million inhabitants dwelling in some

1,200 islands. Though they number only about 14,000, these Spanish friars and representatives of the Home Government have been the source of the slight civilization and of the imperfect form of Christianity possessed by the islanders.

7. One cannot foretell what the influence of *the United States* will be upon these northern islands, as they have not yet been fully pacified; but it will doubtless be advantageous to the people and serve as another object-lesson to Southeastern Asia, perhaps more helpful than the Dutch Colonial system has been.

8. *The Netherlands colonial administration*, seen in its best form on the island of Java, used to be considered the best illustration of the manner in which the semi-civilized colony should be governed. The great prosperity resulting to the mother country was owing mainly to a scheme already alluded to and introduced by General Van den Bosch. "Under that system the natives were compelled to cultivate part of the ground and plant staple articles on it, whilst the produce was to be delivered at a fixed price to the magazines of the Government, and from there shipped to Europe and sold by the Netherlands Trading Company. Although this system brought large sums into the treasury of the Netherlands, a bitter opposition existed against it, almost from the beginning, since it pressed very hard upon the natives. As time went on the opposition gained ground and in name the system was given up and private planters admitted."

III. Religion of the Malaysians. — 1. *In the Dutch* possessions, which contain most of the population, entire liberty is granted to all faiths. The *partial failure of Christianity* in the Archipelago has been due, perhaps, to the dominant power, as "the Dutch have until lately studiously set their faces against both the education and Christianizing of the natives. Everything that tended to lessen the distance between the two races was discouraged. The island was *terra clausa* and the missionary was considered to have hardly more claim to enter it than the settler. Even as late as the second or third decade

of this [last] century, the New Testament was considered a revolutionary work, and Herr Brückner who translated it had his edition destroyed by the Government. All this, of course, is past, but so also is the opportunity for the moral and intellectual improvement of the native."

The remainder of the population is mainly *Mohammedan* which is making a greater gain among the heathen element than Christianity. Moslem zeal is kept alive by Mecca pilgrimages, 9,575 natives having gone thither in 1897. Notwithstanding, the Mohammedan is semi-pagan still, as his faith has "only increased the number of supersensual beings to whom he prays. To Joseph he presents offerings that he may obtain beautiful children, to Solomon for honor and rank, to Moses for bravery, to Jesus for learning. The ritual of his religion — and his whole round of life is part of his religion — is intricate almost beyond conception and at the same time rigid and precise."

The heathen are believers in a primitive animism, or a development of this. Upon ancestor worship and a Sivaitic and Buddhist substratum, has been built a belief in or worship of fetishes, skulls and bones, trees, animals and the heavenly bodies, besides countless spirits, visible and invisible. A man's whole life "is enveloped in a mesh of mystery; not the stars only and the heavens rain influence, but from every object a spiritual emanation, invisible for the most part but potent and exhaustless, flows forth to him for blessing or for curse."

Before the introduction of Islam *the faith of India* must have had great power, if we may judge from the enormous remains of temples scattered over Sumatra and Java, including the ruins of the great temple, Boro-Bodor, one of the largest and most striking in the world. At present, however, Brahmanism, Sivaism and Buddhism are only believed in by the few immigrants that are scattered over the islands, or else they are incorporated in corrupted fragments into other faiths.

2. *The religious condition of the Philippines* deserves special mention in view of their recent opening to Protestant in-

fluence. The "Archipelago presents the anomalous instance of a country which has been conquered as much by ecclesiastical as by military power. Legaspi landed with his body of Augustinians, who were followed by the Dominicans and Franciscans, and later — but not until the main work had been accomplished — by the Jesuits." Naturally, therefore, Romanism is the prevailing faith even among the Malaysians. Until 1898 the public exercise of any religion except the Catholic was forbidden. The clergy numbered about 1,200, and of these 500 were Augustinians, 300 Jesuits and 200 each were Dominicans and Franciscans. Unlike Holland, Spain planted a church in almost every village and some 2,000 schools afforded instruction to 200,000 children. It is probable that "a larger percentage of the Christian natives can read and write than of the peasantry of Spain, but the education does not go far."

Here, as in the case of Mohammedanism, it must be added that "the *Christianized Indians* have in a manner grafted their new religion upon their former cult. Deeply superstitious and with boundless faith, the religious orders found them ready converts. The brilliant processions and rich robes and images of the Church appealed most strongly to them. Now the smallest village has its fêtes, its band of musicians to accompany the processions, and plays of a semi-religious nature are very commonly given. The priest is the practical king of the village, and does not regard with a too favorable eye the spread of knowledge except it be through himself." "The sale of masses and indulgences, the distribution of crucifixes, sacred dolls, amulets and charms, and the influence upon simple souls of the confessional and absolution have all been used to make the poor 'Indios' submissive to authority and the exaction of tribute for the State and the Church." While the above statements were written before the recent occupation of the United States, they are still prevailingly true.

PART II. — MISSIONARY

I. Protestant Work in Dutch Possessions. — It is doubtful whether more than one English-speaking Christian out of a hundred could give any adequate account of the remarkable missionary operations of Dutch and German Christions in Netherlands India. Yet these islands contain a population but little less than half that of the United States and not differing much from the total number of inhabitants in the "neglected continent" of South America. Protestant preachers were sent to the heathen here seventeen years before the Pilgrims landed on Plymouth Rock; and in this stronghold of Islam more converts have been won to Christianity from the camp of the False Prophet than in any other field.

1. In 1900, according to a Dutch authority, Dr. Callenbach, "some forty-one European clergymen and evangelists, aided by 355 ordained natives, native preachers and teachers, work among 234,073 natives of *the undenominational Protestant Church* of the East Indies. In this Church the clergymen of the parishes are chosen by a committee in Holland and afterward appointed by the Minister of the Colonies. Their stipends are paid by the Government." Between this Colonial Church and the missionary societies laboring in the Dutch East Indies, no connection seems desirable, mainly because the colonial clergymen are rationalistic. An exception occurs in the case of several mission churches which have passed from the societies to the care of the Colonial Church, when the Government continues the missionaries and evangelists already employed and simply pays their salaries.

2. *Missionary Societies and their Fields.* — The larger share in the evangelization of Netherlands India is borne by the missionary societies, ten of them being Dutch, and two German. The Salvation Army also has a small constituency in Java. The labors of other societies on the Malay Peninsula and adjacent islands are not here under review, but will be considered in Chapter XII.

If we follow the order indicated by the number of societies engaged, *Dutch Borneo* must first be taken up. The pioneers were missionaries of the American Board who labored on the west coast from 1839 to 1849. At present only the Rhenish Society is found here, occupying stations on the southern half of that great island; though sub-agents of the British and Foreign Bible Society and a Plymouth Brother have done some temporary work. At nine centers these successors of men, who have endured all things and even died as martyrs at the hands of head-hunting Dayaks, are rendering excellent service. Difficulties are great, as may be imagined from this extract: "Borneo is a huge, hot, forest-covered swamp, so thinly peopled that one may make a day's journey up a river without meeting a single village, and so unsteadily settled that the village of to-day may next week have been moved hundreds of miles away. The inhabitants are agricultural nomads. When a ricefield turns out less fertile than was expected or becomes exhausted, the farmers take their houses on their backs and go to another place. There is a special call for work among the Dayaks who are not yet Mohammedan, but who are in danger of becoming such through the influence of Mohammedan Malays by whom they are surrounded." The 1,900 members of the congregations and half as many who are communicants are the first-fruits of a greater multitude that is sure to follow.

The smaller islands claim the next largest number of missionary societies — five in all. These lie between New Guinea on the east and Java and Borneo on the west. It is in this region that one finds the largest remnants of the earlier Dutch government evangelization. Here, also, in the Celebes is a church at Tondano which seats 2,000 built of wood because of the frequent earthquakes. On those Sabbaths when the Lord's Supper is celebrated even this large building is too small for the number who gather. Schools in the Celebes are also largely attended; and Mr. Alfred Lea says that among the islands of Malaysia there is "no spot of like dimensions whose

people are so well taught, so intelligent and so well behaved; whose villages are so well ordered and clean; whose houses are so well built and kept in such good repair; and whose women and children are so well cared for." In the island of Sangir great success has followed a method thus described: "The missionary took in some ninety young natives with whose aid he planted gardens of nutmeg trees and did other field labor. During the season when such labor had to be discontinued, they got thorough instruction and were trained to be active and practical Christians before returning to their families. As these natives were treated by the missionary as his own children, he had the privilege of educating in his house the sons of the native nobility, who, under his influence, learned to work, a thing which in other cases they absolutely refused to do." Heathenism has nearly vanished from this island. In others, also, excellent and wide-reaching results have followed the faithful work of the missionaries.

Sumatra likewise has representatives of five missionary societies laboring in its behalf. Begun by a Baptist missionary in 1820 and sealed with the blood of Munson and Lyman, who went out under the American Board in 1834 and were brutally murdered soon thereafter, the work is now yielding a rewarding harvest. The killing of seven missionaries of the Rhenish Society in Borneo led to the opening of their mission here, by far the largest in Sumatra. The Inspector of the Society, Dr. Schreiber, says of it: "Between 3,000 and 4,000 have come out of Islam and we have very great hope that we shall win other thousands. Our principal work there is to keep the heathen back and see that they do not become Mohammedans. It is quite a mistake to consider that Islam may be the first step from heathenism to Christianity. It is far easier to win people when heathen, than after they become Mohammedans." This is important testimony from one who has for years been a missionary among Moslems. He elsewhere writes: "I do not know if there is any other part of the mission field, with the exception of some parts of Java, where such large num-

bers of Mohammedans have been won for Christ as among the Battaks of Sumatra."

Java may well be called Holland's "treasure-chamber" and "the most beautiful pearl in the crown of the Netherlands." Yet as a mission field it stands far behind what it ought to be among the Dutch possessions. Six Dutch societies, besides the Neukirchener Mission, which in its origin was also Dutch, are carrying on a variety of operations. One of the societies is the Java Committee which emphasizes education. Its crowning work is what Van Rhijn calls "an oasis in the desert," the seminary at Depok near Batavia. Here are trained men from various parts of the Archipelago. Aside from the varied missionary preparation received, mutual contact of different races has proved an excellent means of developing character. The Mennonites have been exceptionally blessed in their stations in the northern center of the island, and the Dutch Bible Society makes this the headquarters of a wide dissemination of the Scriptures. Sub-agents of the British and Foreign Bible Society have also circulated many copies of the New Testament or portions of it. The most distinguishing characteristic of the operations in Java is the fact that God has used these earnest efforts to the conversion of nearly 20,000 Mohammedans. Granted that many of these are far from being true Christians, vast multitudes have changed their faith at great cost and with true sincerity of heart. These miracles of grace should encourage Christendom to persevere and enlarge this neglected form of missionary service.

3. *Dutch Missionary Methods.* — Four years since *Dean Vahl wrote* concerning them: "As the Dutch missionary methods are somewhat singular and are best represented in Java, we may make some mention of them. The old practice of the last centuries is totally given up and defended by nobody. The work is done by the preaching of the Word, but the work is not done as aggressively as in the most evangelical missions. It seems that it is deemed enough to open a place for the preaching of the gospel, to preach to those who are gathered there,

and to hope that thereby knowledge of the gospel and spiritual life shall by and by be spread among the population. Preaching in the bazaar and in the open air and regular house-to-house visitation are almost unknown. No woman's work is done and it seems as if the value of it were not understood at all."

Let a Hollander present *other considerations.* Dr. Callenbach mentions the practical training of candidates before sending them forth and the coming forward in recent years of university men. These " mission homes " men are taught one or more Eastern languages, medicine and industrial work. On the field agriculture, education, medicine, labor for colonial troops and Eurasians as a help toward leavening the European population, and regular conferences of representatives of different societies, are forms of effort which are certainly worthy of commendation, with the possible exception of learning the language of one's future field in the home land.

4. *Government and Missions.* — This is a burning issue in Holland, as well as among the missionaries on the field. In a word *the question* is this, " whether the government regulations which have in view the material and intellectual welfare of the native population are, or are not, favorable to the work of missions. In a paper read at *the quadrennial Missionary Conference* in Java it was stated that ' it is expressly stipulated by the Government that all native officials must be Mohammedans, and that if one of them were to become a Christian he would be at once removed from his post.' As a result of this, ' the Dutch Government is intimately associated with Mohammedanism in the native mind.' Christian missionaries are prohibited from working in Netherlands India without the permission of the Government, while ' no restriction whatever is placed on the movements of Mohammedan propagandists.' ' The State forbids itinerating missionaries or traveling preachers, and also open-air preaching.' ' Permission from the Government is necessary for public religious worship outside buildings and closed places,' a permission seldom granted. It is feared that the Government may, while assisting mission

schools, be of greater help 'to the Mohammedan propaganda and other forces which are opposed to Christianity; for there are already 20,000 Mohammedan schools and 350 heathen Chinese schools in Java alone.' On the other hand, the number of schools under missionary influence is considerable. In the directory for the Straits Settlements and Indo-China for 1897, it is stated that there are in Netherlands India '502 government vernacular schools and 578 private vernacular schools, which give instruction to upward of 117,800 pupils. The greater number of their private schools are managed by the missionaries.'"

Apologists for the Government suggest that much of the present prejudice of the Church against the colonial administration is due to past history rather than to present conditions. Thus critics are wont to remind the public that the Government once printed at its own expense an edition of the Koran, while it refused for a time to permit the publication of a translation of the Bible — an act that cannot be imputed to the present administration. Moreover, critics are confronted by a Dutch writer with a very practical difficulty: "As our Government has to rule with a limited number of Europeans over many millions of natives, as much as possible it tries to maintain the local forms of government and jurisdiction. These are based on Mohammedan principles, with the result that native Christians meet many difficulties respecting marriage, inheritance, etc." Such obstacles the Government is now more ready and able to surmount than formerly. "A happy change for the better has recently occurred, and a great readiness to help has taken the place of former hostility. Now direct and indirect assistance is given to mission work by the Government." After all is said, it is probably true that one of the greatest obstacles to the evangelization of Mohammedans in that field where, in spite of obstacles, this enterprise has been so signally blessed, is the failure of the authorities to adopt a more Christian policy and aid still further in the evangelical transformation of these rich possessions. The Christian sentiment of

Holland is gradually awakening to the duties and privileges involved, and there is hope for the future.

II. Missions in British Borneo. — With the exception of the Straits Settlements and an overflow of Bible Society agents to parts of Netherlands India, the only British workers are found in the northern and central-western portions of this vast island, though a Bible Society agency is located in the Philippines.

1. *British and Foreign Bible Society* sub-agents and *Plymouth Brethren* are doing the more extensive work of an itinerating and seed-sowing enterprise, as contrasted with the fully organized and intensive operations described in the following paragraph. Here the Chinese population is far more approachable than the Malay-speaking section of the community. In most localities the people are so few that the Bible Society has found "it quite useless to keep men permanently on the same spot; for as they hardly make any sales, they only get discouraged and downhearted." Yet it is able to report that while sales are fewer than formerly, better work is probably done, especially by experienced sub-agents who have a good grasp of the language and can talk freely with the people. The *efforts of the Brethren* are also most encouraging among the Chinese, who have more than once personally aided them in it. Their persistent visitation among the people, and the wisdom shown in meeting the arguments of Mohammedans, especially the influential hadjis, who as returned Mecca pilgrims are the great propagandists of Islam, are noteworthy features of their program.

2. It is to the missionaries of the *Society for the Propagation of the Gospel* that British Borneo is almost wholly indebted for a difficult and fruitful work done. In accordance with their policy, much time is given to the scattered British residents in this far away land. So, too, in North Borneo most of the other work is expended on the Chinese, a worthy exception being the mission among the Muruts at Kaningow. There are thousands of Muruts throughout the island, and if not won

for Christianity, they are likely to become Mohammedan. In the western mission, besides doing much for the Chinese, the Dayaks are being quite extensively reached. It is not an easy task; for as Ratzel has pointed out, head-hunting is religious in character, being connected with skull-worship, and it is hard to destroy that tendency. The representatives of this High Church mission are often amused by the wide discrepancy between their ecclesiastical ideals and actualities. Thus their chapels are nondescript affairs of leaves, grass and split plank; a big gong must be sounded Saturday night to remind the people that the next day is Sunday; the solemn services may be interrupted by Methodistic indications of approval or correction of statements; and even a funeral has been enlivened by the wife's throwing herself in the grave, while the words of the burial service, "Blessed are the dead which die in the Lord" are drowned by the shout of a friend, "He never would have died, if he had not eaten salt fish."

Educational work, carried on through five day-schools and eight of a higher order, and *medical effort* are the methods most acceptable to the people. How much the latter is needed may be seen from this account of native doctors, given by an S. P. G. missionary: "They look wise, chew some leaves, spit on the people who are sick, rub them up and down, tie a piece of string round the neck, fasten a stone, bone, or piece of stick to the end of it, finally ask a high price for the charm, and so get on and are sent for from all parts. To be able to do this, they must have a lot of dreams in which the Antoo tells them of drug, or stone, bone, pig's, dog's, or deer's tooth which is in a certain place and possesses certain properties. . . . Has any one a pain in his body? the manang will soon show you how to extract the cause. He passes his fingers over the spot and by pinches extracts the most wonderful things — porcupine quills, fishbones, teeth, stones, pieces of wood." And yet these same people are made earnest Christians and the gospel is increasing in power among them as the years go by.

3. An interesting *development of Chinese Christianity* is

illustrated by the recent settlement in Borneo of a number of members of the Methodist Church, North, who have lately migrated from Foochow to this island. They are prominent church workers and among them are some promising young men and students. Their action necessitates visitation by the bishop in charge and may lead to a mission there.

III. MISSIONS IN THE PHILIPPINES. — Here almost the entire force is furnished by societies from the United States, which in the three years of government occupancy have quickly risen to the opportunity offered by the new national responsibility. At least nine American boards are on the field, besides the Salvation Army and the British and Foreign Bible Society. As the Dutch have accepted the main responsibility of evangelizing their island possessions, so it is probable that the societies of Great Britain and the Continent will consider the Philippines a field as exclusively American as is Alaska. "Here then, in the Providence of God, is America's new vocation; there is no mistaking the measure of it; there should be no delay in assuming it."

1. *Spain's Preparation of the Soil.* — How important a civilizing and educative factor her religious representatives were, has been seen in Part I of this chapter. Yet the greatest assistance that they have rendered the cause of Protestant missions is of a negative character, — the exhibition of an unspiritual religion which has had little or no moral power over the people and not much more over the majority of the clergy. The reader should remember that the United States came upon the scene two years after the native revolt of 1896, whose manifesto specifies the following among other grievances: "Cruel extortion by the friars in the more secluded districts; wives and daughters ruined; the marriage ceremony too costly a luxury for the poor; the dead refused burial without payment of a substantial sum in advance; little encouragement for industry and economy, since to acquire wealth meant to become a target for officials and friars alike." The more serious specifications of a political nature added fuel to the flames of revo-

lution, and made the overthrow of Spanish domination a blessing, even if the present régime is unwelcome to many.

2. *Efforts of the United States* are necessarily outside the realm of religion, yet they have been distinctly helpful to missions. The late President McKinley stated very fairly what is actually being accomplished by United States' occupancy: "We shall continue, as we have begun, to open the schools, to set the courts in operation, to foster industry and trade and agriculture, and in every way in our power to make these people whom Providence has brought within our jurisdiction feel that it is their liberty and not our power, their welfare and not our gain, we are seeking to enhance. Our flag has never waved over any community but in blessing. I believe that the Filipinos will soon recognize the fact that it has not lost its gift of benediction in its worldwide journey to their shores." The sending to their islands of nearly a thousand school teachers, Protestant as well as Catholic, — many of the former undertaking the task largely as a Christian and missionary measure, — is a leaven of incalculable value as affecting the most impressionable portion of the population.

While the Government's *relation to the Roman Church* is an impartial one, the position taken is well voiced in an interview between Cardinal Gibbons and Pope Leo, in which, according to the press reports, the Pope "sees the necessity of compelling the monastic orders to adapt themselves to the situation created by the American occupation. Cardinal Gibbons made it clear to the Pope that unless they give way, the American Government will expel them altogether." The dispatch further states that "the reports received at the Vatican from the Philippines are much more serious than those received from Cuba. The monks in the Philippines are accused of all kinds of atrocities." The agitation among Romanists, looking toward the substitution of American or Italian ecclesiastics for the detested and immoral Spanish friars, has not eventuated in any formulated plan at time of writing, though a recent report from Rome states that the superiors-general of the orders in the

Philippines, obedient to instruction from the Vatican, have ordered the emigration of the friars to Venezuela and Ecuador. That the type of Catholicism in the Philippines will materially improve thus seems evident.

3. *Initiation of the Protestant Enterprise.* — Remarkable progress has been made when it is recalled that until the capture of Manila in 1898 "a naval chaplain was not even allowed ashore in clerical dress, and the bodies of dead soldiers could only be carried to a burial place in a common carriage." In the short space of three years, during most of which time the pacification of the islands was going on and missionaries could reside only in Manila, the societies above alluded to have established a flourishing work. Schools, churches, the social activities of the Church and of the Christian Association, and the services of the Bible Societies — especially helpful among a community where ability to read has coexisted with a prohibited Bible, have come into being with most surprising rapidity. Even native preachers are ministering to Filipino Protestant churches; though at this early stage these Christians have not attained the humility requisite to make them willing to go about from house to house for personal work or for Bible and tract distribution.

The most hopeful aspect of this recent enterprise is not so much the ready welcome of evangelical truth and its representatives, as the splendid object lessons afforded by these islands in the matter of comity and essential *union among Protestant forces* of varying names. A discussion of the situation by representatives of the various boards in the Philippines eventuated in their agreeing on the following propositions: (1) That the field be so divided that each mission shall assume the responsibility of the evangelization of a certain well-defined district. (2) That all missions adopt a common name for the Filipino churches that shall be raised up, "La Iglesia Evangélica Filipina," placing in brackets when necessary the name of the mission under which it has been fostered, — for example, "La Iglesia Evangélica de San Fernando (Misión Meto-

dista Episcopal)." (3) That the church be so developed as to produce and promote practical unity. (4) That conferences be had among the missions in order to avoid unnecessary duplication of general work, such as presses, newspapers, colleges, etc. In order to solve problems suggested by the third and fourth propositions, a federation of missions and churches was proposed and agreed to in April, 1901. It is known as "The Evangelical Union of the Philippine Islands." Already the field has been apportioned among the boards present, with Manila as a common ground; and friction and rivalry seem likely to be sunk in a common enthusiasm for Philippine evangelization. Another advantage of the Union is anticipated from its annual meeting, when it is proposed that there be convened a large conference of all the Protestant workers, both native and foreign. Not only will coöperation be furthered by this yearly gathering, but the spiritual life and organized activities of Protestantism will gain force by this annual Pentecost.

4. *What of the Future?* — No better augury for a very blessed one could be looked for than the Union just named. Yet problems are pressing in spite of the first eagerness of the Filipinos to enter into the evangelical fold. A two years' experiment has shown that native priests do not meet the need said to be due to the fact that the friars from Spain had crowded the natives out. In many respects they have been as corrupt and open to criticism as their predecessors, except in political matters; and the experiment seems to have proven that after all it is Catholicism as it exists in the islands that is found wanting, rather than its Spanish representatives. Whether a purer priesthood from abroad will satisfy the people, remains to be seen. Meanwhile, a series of articles has recently appeared in an ecclesiastical paper of Manila entitled, "Precautions against the Pest," in which the believing faithful are warned against the horrors of the evangelical faith and people. On the other hand, a movement has recently been started by the Federal Party, which looks toward the espousal of evangelical truth, the maintenance of the Bible as the moral code for

mankind, and the casting off of priestly domination and blind superstition of every sort. A Presbyterian missionary has been repeatedly asked to address large audiences assembled under the auspices of this movement, and has enjoyed the utmost freedom in proclaiming to them the simple gospel of Christ.

That much friction is to be expected, no matter what plan of disposing of the estates of the Church and of its priesthood is decided upon, and that the people will feel aggrieved in the disposition of church buildings, etc., is a foregone conclusion. It is also evident that many would prefer to have missionaries from some other Protestant land than that of their conquerors. Yet the present outlook is full of hope. Thus far scarcely a thought has been given to any but the Filipinos and the army and navy, together with other foreigners in the archipelago. The grave problem of evangelizing the inland tribes, and especially those that are Mohammedan, must soon be met. One officer has taken the position of Great Britain and Holland with regard to his territory, and has desired an opportunity for American justice and kindness to produce their effect before Islam is antagonized by the introduction of Christianity. Perhaps the large enterprise of evangelizing Spanish-speaking Romanists will engage all the forces before Mohammedan sections can be entered very fully, and so the Government may have an opportunity to do its desired preparatory work.

IX

JAPAN AND ITS OUTLYING ISLANDS

PART I. — GENERAL

Many facts conspire to make this country the most fascinating, though perhaps not the neediest, of all mission lands. Natural beauty exceeding that of most countries, a history of deep interest to all scholars, a people attractive beyond almost any other nationality, and such a speedy assimilation of culture as has never been witnessed in any land, are included in these facts.

I. The Kingdom of the Rising Sun. — This name is the translation of the Chinese characters, two of which are found in the common Japanese designation Dai Nippon — Great Sun-origin.

1. *Location and Leading Islands.* — The Empire has with much reason been called the Great Britain of the Orient, not merely because its inhabitants are liable to become a great sea power and an important element in Asia's development, but also because it contains almost the same area as the United Kingdom and is the outlying section of Eastern Asia, just as its Western counterpart is of Europe. Within the limits of the Empire are included five large islands and some 2,000 smaller ones. They extend along the Asiatic coast through twenty-eight degrees of latitude, from the northernmost island of the Kurile group, just off Kamchatka, to the southern limit of Formosa, lying within the tropics. The large islands are Yezo, the northernmost; Hondo or Japan proper, three times the size of Yezo; Kyushu, south of Hondo; and Shikoku, the southwestern island of the

main group. Its new possession, the large island of Formosa, will be spoken of later. The island nearest the mainland, Tsushima, lies only twenty-five miles from Korea.

2. *Outstanding Physical Features.* — Western nations can hardly think of Japan without recalling the omnipresent picture of Mt. Fuji. This beauiful truncated cone, towering magnificently above all other mountains to an elevation of more than 12,000 feet, is characteristic of Japanese topography. While there are occasional plains, the *entire country is hilly or mountainous.* Since the largest islands are narrow, varying from 100 to 200 miles, it naturally follows that there are no extensive rivers. It is also true that Japan has no lakes of importance, save Biwa. This lack, however, is compensated for by the possession of many lakelets of surpassing beauty, the delight of world tourists. Hardly twelve per cent. of Japan's total area is cultivated, owing to the mountainous character of the country. The ranges are jagged in appearance and are punctuated by many active volcanoes which occasionally emit fire and molten lava. The mountainsides are covered in most cases with a variety of beautiful trees. It is claimed that no other country in the East is so well supplied with useful timber. On Yezo alone thirty-six varieties, including oak, are to be found, and " the whole of the Hokkaido is one huge lumber yard." Among the trees are those furnishing camphor, most of the world's supply being entirely in the hands of Japan.

There are *no large farms* to be seen. Little plots not much larger than Occidental vegetable gardens, cultivated most assiduously by both women and men, take the place of our more extensive fields. A feature of the landscape which the traveler can never forget is due to Japanese enterprise and the lack of level land. Far up the mountainside, sometimes to the very summit, is built a giant staircase composed of successive artificial platforms where most luxuriant crops are raised, the water descending from one level to the next until it finally reaches the sea. Rice is the prevailing production and more can be raised per acre here than elsewhere in the world. About

half of the cultivated land is covered with this grain. In certain sections of the country, the cultivation of the tea shrub and mulberry trees, necessary in the silk industry, gives great beauty to the landscape, with its bevies of women busily engaged in the culture.

Japan should be called *the Flowery Kingdom* rather than China, as at certain seasons the whole country is aflame with color. Aside from its world-famed cherry blossoms and the chrysanthemum, the national flower, lotuses, lilies of every variety, and wild flowers in profusion are present almost throughout the year.

Unlike Korea and China, Japan is admirably provided with *highways* and bridges, narrow indeed, but in the main, kept in excellent repair. Railroads are rapidly increasing in number; while every grade of steamer, from a launch to ocean-going steamships, furnish easy communication along the coast.

3. No account of Japan can omit mentioning its famous *Inland Sea*. Extending between the main island and its two southern neighbors, it presents a combination of attractions that is nowhere surpassed. At places one is reminded of the lower Hudson, while elsewhere the Thousand Islands of the St. Lawrence are eclipsed. Lake Lucerne and Ireland's Killarney are also suggested as parallels; but none of these have that added charm of wooded or terraced hills dotted with toy hamlets and alive with the strange activities of the Far East.

4. *Nature's Perils.* — This highly favored land is subjected to a variety of catastrophes, which cannot be guarded against by any human foresight. It is remarkably volcanic, and *frequent eruptions* have always wrought great havoc. The latest disaster of this sort occurred in 1888 when Bandai San, which had been quiescent for more than a millennium, suddenly broke forth, blowing off one side of the mountain and covering the country with débris. Many villages were destroyed and lives lost.

Earthquakes are more frequent in Japan than in almost any other section of the globe. Government records show an aver-

age of about one a day. While most of these are not noticeable, seismic disturbances have made the Empire famous. Thus in 1891 fully 22,000 persons were killed or wounded by an earthquake, besides more than a million who were left homeless thereby. Destructive tidal waves, which are probably the results of seismic movements in the ocean are another terror dreaded by the Japanese. About 30,000 people on the north coast of Hondo lost their lives from a high wave in 1896.

The Oriental cyclone, known as *the typhoon,* is a yearly visitant on the Japanese coast. Houses are overthrown, villages along the coast are likely to be inundated, and shipping is an easy victim to these devastating winds.

5. *Climatic Conditions.*—The prevailing impression made by Japan's climate is that of dampness. Winter and summer alike, the rains and moisture resulting from its situation in the ocean make it somewhat disagreeable to the Occidental. So far as temperature is concerned, the main islands do not suffer from cold; though a moderate degree of coldness is more noticeable than in dry climates, or where the houses are provided with suitable heating conveniences. Most writers on the subject emphasize the lack of ozone in the air. It is estimated that only about one-third of the amount present in most countries enters into the composition of the Japanese atmosphere. As a result of the trying heat of summer, the lack of ozone, and, as some contend, of electricity in the air, new missionaries often suffer. Indeed one must learn to take life less seriously than the pressing demands of Europe and America require. Lung diseases, dysentery, and rheumatism are a menace to the health of new comers, and Japanese climate is somewhat notorious as inducing breakdowns where one is inclined to nervousness. A redeeming feature of the climate is the fact that unlike India, Japan favors the children of Western parentage, so that they do not need to be sent to the home lands at an early age.

II. The Japanese. — People of the West have become tolerably familiar with a class of Japanese residing in their midst

which, as compared with the Chinese seen, gives wrong impressions of the two countries. It should be remembered that in the case of the Chinese, nearly all of those met with belong to the lower or lowest classes. The Japanese in America and Europe, on the contrary, are with the exception of laborers and artisans on the Pacific Slope, representative of the middle or higher classes of the Empire and are here almost universally for the sake of education.

1. The *origin* of this interesting people, who in 1898 numbered nearly forty-four millions, exclusive of Formosa and the Pescadores, is a controverted question. A casual acquaintance with the masses in Japan enables one to recognize *two general types.* One is that of the better elements in the community, whose faces are oval with well chiselled features, and whose general appearance is refined and attractive. The lower classes in society, on the contrary, have faces anything but interesting. They are round and flattened, the eyes are oblique and almost level with the face, while the nose is straight and upturned at the roots. These types of the nobility and gentry on one hand, and, on the other, of the laboring classes, are variously accounted for. Some ethnologists contend for two streams of immigration. The first is from Northern Asia and is supposed to have reached Japan via Korea, or Sakhalin, which is separated from Siberia by a channel only five miles wide. The other stream of immigrants, according to this theory, came from the Malay Archipelago, having drifted in their boats on the current of the Black Stream. Another school claims that the differences noted do not mark different race stocks, but that both are variants of a common Mongolian origin. These immigrants from the mainland may have come from the North or from Central China, and hence the differing physical characteristics. As this latter view is championed by such authorities as Professor Rein, it is perhaps more commonly accepted than the first theory.

Aside from the two types just mentioned, there is a third and widely different element in the North, *the Ainu.* This most

interesting though decaying people are probably the survivors of the aborigines, and are found on the northern island of Yezo. They are estimated to number about 17,000 only. Professor Chamberlain says of them: "They are the hairiest race in the whole world, their luxuriantly thick black beards and hairy limbs giving them an appearance which contrasts strangely with the smoothness of their Japanese lords and masters. They are of a sturdy build, and distinguished by a flattening of certain bones of the arm and leg — the tibia and humerus — which has been observed nowhere else except in the remains of some of the cave-men of Europe. The women tattoo mustaches on their upper lips and geometrical patterns on their hands. Both sexes are of a mild and amiable disposition, but are terribly addicted to drunkenness. They are filthily dirty, the practice of bathing being altogether unknown. Their religion is a simple nature-worship. The sun, wind, ocean, bear, etc., are deified, and whittled sticks are set up in their honor. The bear, though worshiped, is also sacrificed and eaten with solemnities that form the most original and picturesque features of Ainu life."

2. The most striking impression made by the Japanese upon the traveler as he lands at one of their ports and is rowed by a man who is an aggregation of knotted muscles to the shore, there to be whirled away by a fellow-countryman in an exaggerated baby carriage at a pace excelling that of an ordinary horse, is one of admiration for *their physical development.* The boatman and puller of the kuruma are not, however, representative of the nation as a whole; for, while they and the peasants, including their women, have great powers of endurance and much strength, physical weakness characterizes the upper and middle classes.

3. *Socially considered* the race is a most charming one. Externally happy and smiling, and polite to a distressing degree, they are in addition unusually gregarious. Well-known illustrations of this instinct are the numerous parties formed during cherry-blossom time, and on other occasions of leisure

when multitudes gather to drink tea and enjoy social intercourse. While the position assigned to woman is far from ideal, her condition in Japan is much higher than in other lands and with the new education she is rising to the place where her social influence is being felt.

4. Another marked characteristic of this people is their unusual *mental capacity.* They have a genuine thirst for knowledge, and, wholly unlike the Chinese, study for the sake of learning itself. At the close of 1897, however, when the number of children between the ages of six and fourteen was 7,730,441, less than fifty-five per cent. of that number were under instruction of all ages and grades of advancement. Western acquaintance with young Japanese students is a sufficient commentary upon their rare intellectual gifts; while the achievements of Japanese professors in botany, biology and seismology are indications of the practical value of the new education. They will undoubtedly furnish some of the greatest scholars and specialists of the twentieth century.

5. Their *æsthetic development* has already far advanced. It is true that hitherto it has been normal only in the direction of appreciation and devotion to natural beauty. When it concerns art, Chinese conventionalism has been predominant. This, however, is rapidly changing as higher ideals are being grasped. Already the finest embroideries and cloisonné work are the production of Japanese artisans, possessed of a remarkable degree of taste.

6. If one seeks for the secret of Japan's recent successes, it will be found to have its root in an all-pervasive *patriotism;* some one has called it almost fanaticism. "From earliest infancy it is instilled into the minds of the children and there is not one of the little ones in whose heart his country has not the first place. A native writer has expressed the sentiments of every Japanese thus: 'My native land! Everywhere and always the first affections of my heart and the first labor of my hands shall be thine alone.'" During part of the last decade, this patriotic fervor and the keen appreciation of what they

deemed national wrong inflicted upon them by Western nations, — especially in the ex-territorial regulations, — occasioned an exaggerated nationalistic feeling with a decidedly anti-foreign coloring.

7. *Idealism* is another characteristic of the Japanese. It is nourished by the past and the anticipated future of their own national existence, and especially by the example of early heroes. These they worship in both a literal and figurative sense. Schoolbooks and other literature laud the deeds of noted individuals, and all classes in society are affected by men of national reputation. Mr. Cary quotes from a noted Japanese, Mr. Yokoi, one unfortunate result of this usually helpful characteristic. "The quiet, peaceful performance of daily duties, small and unheroic, but so necessary for the highest social welfare, seemed to fall into comparative neglect." The same author likewise repeats with approval Professor G. T. Ladd's opinion: "It is difficult to secure from natives friendship and devotion, or even much steadfast interest, for any one out of whom they cannot make and maintain a hero."

8. Like men of every nation, this interesting people have their *weaknesses*. Thus as yet they are not possessed of great inventive power, being rather at an imitative stage. So too, they are lacking in steadiness of purpose; though the charge of fickleness is not wholly maintained, and is accounted for largely by the necessary experiments required in the rapid progress of the last fifty years. Percival Lowell has exaggerated facts in his statement that they are without the idea of personality. As a matter of fact individual responsibility is not keenly felt, which is about as far as that criticism can be pressed. Missionaries have with some reason charged them with ingratitude, and it is true that many of those who have been greatly indebted to their foreign teachers, have turned against them with little thought of previous obligations. It is also stated with some reason that the Japanese regard for life is not sufficiently cultivated. Statistics of suicide show the low estimate which the individual places upon man's most precious

possession. Such factors as heat and discomfort or the failure of the rice crop, increase the number of suicides. Other matters affecting morality are mentioned below.

III. Japanese Language and Literature. — 1. The *affiliations of the Japanese language* are still a matter of dispute. One of the foremost authorities on the subject, Professor Chamberlain, writes: "It is doubtful to what family of languages the Japanese belongs. In structure, though not to any appreciable extent in vocabulary, it closely resembles Korean; and both it and Korean may possibly be related to Mongol and Manchurian, and may therefore claim to be included in the Altaic group. Be this as it may, Japanese is what philologists term an agglutinative language; that is to say, it builds up its words and grammatical forms by means of suffixes loosely soldered to the root or stem, which is invariable."

2. The *varieties of speech and writing* are a notable feature of the language. This is due to the fact that when Chinese literature was first introduced, the written and spoken Japanese were the same, but the new learning was so attractive to scholars that they immediately introduced many Chinese words into their vocabulary, while at the same time the Chinese ideographs became part of the national possessions. This Chinese element, which has gained a large increment since the revolution of 1868, when Western ideas demanded new words for their expression, has affected both the speech and the printed page. There are two Chinese pronunciations and one Japanese of very many words in common use. An illustration familiar to every reader is the Japanese-Chinese term san and the Japanese pronunciation yama of the same character meaning mountain. This double or triple naming of objects and actions is an occasion of serious labor to all foreigners. Scholars affect the Chinese pronunciations and thus speak a language which is somewhat unintelligible. In writing, also, one notices a large variation in the native books. The simplest are written almost entirely in the Japanese katakana or native syllabary. A medium grade of books is well sprinkled with Chinese char-

acters, while a higher class of literature is wholly in Chinese, either with or without marginal numerals indicating the order in which the characters are to be translated.

3. It is evident from the above that the missionary has *no slight task* before him if he intends to master Japanese; since, aside from contending against the temptation to speak English only as would be possible in many quarters, he must learn the vernacular, and if he is ambitious he ought also to know the Chinese pronunciation, or even the Chinese characters for many words. Then, as in Korea, he is confronted by a complicated system of honorifics and, as in the Arabic-speaking countries, with a multitude of terms applicable to the same object. Thus, if he thinks he has learned once for all the word for rice, meshi, he is appalled upon experimenting with his new treasure to find that if he is speaking of a child's rice, he should use the word mama; if addressing his teacher, he must call it gozen, while merchants call the unboiled rice kome, and growing rice is known as ine. It is not surprising that Protestant missionaries many years ago before English was so commonly used, unanimously resolved: "Whether we regard the missionary's health, his efficiency as a worker, or his ability to work harmoniously with the Japanese brethren, it is our opinion that his highest and most permanent successes demand that for a period of at least three years he ought not to be expected to take any responsible charge, but should give his whole time and strength to the work of securing a knowledge of the language and people." This judgment still has weight with all who are really intent upon using in their work the most efficient and satisfactory medium of communication.

4. The *literature* of the country dates from the eighth century of our era, the two oldest works being the Kojiki, "Records of Ancient Matters," and the Nihongi, or "Chronicles of Japan." They contain the early history of the nation, as well as much fabulous material concerning its cosmogony and mythology, mingled with many indecencies. One striking feature about later books which in general are "meager and vapid

when compared with European literature," is the fact noted by the famous authority on the subject, W. G. Aston: "I believe no parallel is to be found in the history of European letters to the remarkable fact that a very large proportion of the best writings of the best age of Japanese literature was the work of women." During the past century the cause of reform and national enlargement has been largely forwarded by literature; though the Chinese element in it is increasingly useful because of the need of new nomenclatures. At the same time the Chinese is so burdensome and time-consuming, that it is a question whether it will survive the present century for popular use.

IV. Religions and Morals. — India and Japan are equally prominent among the greater nations in their emphasis of religion. A few smaller countries, both cultivated and savage, are similarly devoted, but lack the religious intelligence found in the Sunrise Kingdom.

1. *Shintoism.* — This is not only the national cult of Japan, but it is also the first historically. As the Chinese characters Shin-to indicate, this religion is the "god-way." Dr. Peery has written concerning it: "It has no moral code, no dogmas, no sacred book. Originally it consisted chiefly of ancestor- and nature-worship and of certain mythological ideas. A chief feature of it still is the worship of ancestors who are exalted to a high pedestal in thought and worshipped as gods. The divine origin of the Imperial Family and the obligation to worship and obey it, is a prominent teaching of Shinto. The ancestors of the Imperial Family were to be held in supreme reverence and were the objects of especial worship." As Mr. Kodera has said, it is "simply a remnant of the primitive worship long prevalent among the rude tribes of the islands of Japan, and subsequently developed and shaped according to the degree of civilization to which they attained." It is questionable, however, whether Shintoism can be rightly called a religion, though it serves very well as a system for furthering loyalty and devotion to the reigning house.

Shinto temples are very appropriately of the simplest char-

acter. They are built of plain uncolored wood, are thatched or covered with shingles, and their torii are made of trunks of fir with the bark removed. The most sacred shrines in the country are those of the Sun-goddess and the Goddess of Food in the province of Ise. They are annually visited by thousands of pilgrims from all parts of the Empire. " Entering one of these temples, one is struck with the absence of images and the presence of the mirror, which has been variously explained, and also of the gohei, a wand of unpainted wood upon which are suspended two strips of paper notched alternately on opposite sides. At the services ancient formulæ are recited and offerings of rice, fruit, etc., made, these rites being often accompanied by shrill instrumental music."

2. *Buddhism* makes itself evident by a multitude of famous temples located most picturesquely and by sounds which, if once heard are never forgotten, coming as they do from sweet-toned bronze bells through the stillness of the night or early morning. It was introduced into Japan via the bridge of Korea about the middle of the sixth century. The nobles were favorably inclined toward the teachings of the Buddhist missionaries, but it was not until the ninth century that it gained any popular following.

Its doctrines are those of the northern type of this faith, but they vary greatly according to the peculiar views of its numerous divisions. The most influential of these is known as *the Shin sect.* One striking feature in the belief of this sect, is its theory as to the way of salvation. They hold that men of all conditions and times, if they will only put forth the believing heart and invoke Amida Buddha, will be born in heaven and so reach Nirvana. Consequently sect members repeat hundreds of times daily the formula Namu Amida Butsu, " Hail, Amida Buddha! " and strive for the believing heart which is conferred by his power. Their idea is not so much to possess salvation as a reward, but to express gratitude for the boundless compassion of Amida and for the certainty of being born into his Pure Land.

While at the time of their entrance into Japan Buddhist priests were teachers of the Empire and well versed in the culture of their day, they later became ignorant and despised. A persecuting spirit between the various sects arose and this led to great loss of power. *At present* reformed Buddhism is adopting the methods of Christianity, especially those so helpful in Sunday Schools and Young Men's Christian Associations. They are also doing something in the way of missionary work in adjacent countries and islands.

3. *Other Systems.* — *Confucianism* has exerted a larger ethical influence upon Japan than either of the religions mentioned, though deserving to be called a religion even less than Shintoism. It differs in no respect from the Confucianism of China; but fortunately it has exerted a greater moral influence, especially upon the higher classes, than in its natal country.

A sect of Shinto, called *Kurozumi,* has had a remarkable history, resembling in many respects the Christian Science of Western lands. While the Sun-god is the chief object of worship, the healing of diseases is the prominent feature, as also the emphasis of righteousness to be conquered by overcoming selfishness. "Cheerfulness, thankfulness for the blessings received from the gods, faith, freedom from evil desires, and self-restraint are the virtues most emphasized."

Another sect, known as *Tenrikyo,* "Doctrine of the Heavenly Reason," during the century just closed, has had a most remarkable growth. Strange to say, its founder was a peasant woman who, at forty years of age, received in a trance revelations from the gods, who used her personality to enlighten mankind. Her teachings are so nearly akin to those of Christianity that they are quoted more or less in Christian sermons of the Japanese. The most hopeful feature about this sect is the exhibition given of the possibilities of the missionary propaganda of Christianity. Everywhere, men of the lower classes who believe in these doctrines, engage in preaching and otherwise spread the knowledge of their faith. Just now the sect seems to be loosening its hold upon the people.

4. *Moral Defects of Japanese Character.* — When, at the unlocking of Japan, foreigners first came into contact with this people, they were shocked by the open evidences of *impurity,* and it consequently was called " The Land of Licentiousness." While it is now not so manifest as in the earlier days, partly because of the government licensing of vice and its confinement to the yoshiwara sections of great cities, it is still a bane of the Empire. This evil is to a certain extent the result of a perversion of filial piety. Daughters of a family reduced to want are regarded as meritorious if they sell themselves to a life of shame for the sake of aiding their parents.

The first great statesman from the West who came into contact with these people, Townsend Harris, was shocked by their *lack of truthfulness,* and went so far as to call them " the greatest liars upon the face of the earth." Had he been equally conversant with other non-Christian lands, perhaps he would not have judged them so harshly. Even in the present stage of Japan's advancement, truth is too little valued, and the priests do not hesitate to admit that they are teaching the people a mass of falsehoods.

Dishonesty, especially in commercial affairs, is another trait which greatly influences Occidental merchants against this wonderful people. Many of them prefer to have at the head of their establishments Chinese compradores, for the reason that they are more trustworthy and honest. " Foreigners trading in Japan are loud in their complaints against the native merchants who do not deliver goods equal to the sample, nor fulfil contracts that involve them in any loss. The peasantry is, in the main, honest. Domestic servants and other employees are in the habit of taking squeezes from what passes through their hands."

Intemperance is also a weakness, not especially evident to the traveler, but nevertheless prevalent enough if one goes to the tea houses or to places where rice liquor, called saké, is freely imbibed. The introduction of cheap alcohol from America and Europe, which is mixed with water, sugar and various

flavors, is greatly increasing the evils of intemperance, since it is sold at a very low price.

V. Outlying Islands. — The Japanese chain is almost continuous from Kamchatka to Formosa; yet aside from the main islands, only those that have been the scene of missionary effort will be mentioned.

1. The least important of these are the *Riukiu Islands* (Luchu, Loochoo), thirty-seven in number, which stretch like a bow most of the distance between Japan and Formosa. They abound in grass and trees and are picturesquely beautiful. Their inhabitants, estimated to number 170,000, are extremely similar in language and race to the Japanese. Their manners, customs and Shinto religious observances are almost identical with those of Japan.

2. *Formosa* is wholly deserving its name, "*The Beautiful.*" The Chinese call it Tai-wan. The scenery along the eastern coast, where the mountainous backbone of the island lies near the shore, is "beautiful and fantastic. Domes and peaks and wall-like precipices succeed each other in striking variety. A brilliant verdure clothes their sides, down which dash cascades that shine like silver in the tropical sunlight." Our greenhouses are enriched by a number or orchids and ornamental plants that came originally from Formosa. The eastern slopes of this central range constitute an extended alluvial plain gashed with many water channels and terminating in sand-flats. Here rice is so abundant that Formosa has been called "the granary of China."

Its people are of varied races and numbered 2,728,817 in 1897. This is a little less than the population of Massachusetts in 1900, while Formosa's area is nearly the same as that of Massachusetts, Rhode Island and Connecticut combined. The Chinese occupy the western part of the island, and the remainder is peopled by aborigines who are of Malay extraction. These are subdivided into a partly civilized section, inhabiting the western base of the mountains, while the remaining and most numerous portion are in their aboriginal state and

live in the eastern half of the island on the mountains. They are head-hunters and retain other primitive Malay customs. The tattooing of their women is very grotesque.

With the *cession of the island to Japan* in 1895, a considerable influx of Japanese resulted and under its Governor-general pacification is proceeding, though " the process of subjugation is ruthless and indiscriminate." The officials are genuinely desirous of securing a righteous administration, but the soldiery are often overbearing and brutal. Missionaries there are now subject to the Japanese regulations.

PART II. — MISSIONARY

I. Epitome of Protestant Progress. — As the first Protestant missionaries arrived in Japan only forty-two years ago, and as the real status of present-day missions can be better understood by a reference to the earlier work, a brief summary is given.

1. Protestant missions sent their earliest representatives to the Empire five years after Commodore Perry had opened Japan's sea-gates to the Occident in 1854. Not until March, 1872, however, was *the first church* of eleven young men formed at Yokohama. It was prophetic of later events that this earliest Protestant society should be called " The Church of Christ in Japan," and that the opening article of its Constitution should read: " Our church does not belong to any sect whatever; it believes only in the name of Christ in whom all are one; it believes that all who take the Bible as their guide and who diligently study it are the servants of Christ and our brethren. For this reason all believers on earth belong to the family of Christ in the bonds of brotherly love." At that date the edicts against Christianity were still in force and Prince Iwakura had recently said in response to the remonstrances of foreign ministers against the persecution of Catholics: " This government rests upon the theory that the Mikado is tenshi, son of heaven,

that is, Son of God. Christianity would bring in a second Son of God; therefore we will resist it as we would an invading army." Nevertheless, in 1873, this same Prince recommended the removal of the edict-boards prohibiting the espousal of Christianity, when his visit to America and Europe in 1871 had convinced him that they were injuring the country in the estimation of Western nations who would not grant concessions while such evidences of barbarity remained.

2. The *period of popularity,* beginning with 1873, culminated in 1868. The Revolution in 1868 had left men in a seething condition of unrest. The new possibilities dazed even their leaders. Of these fifteen years the late Dr. M. L. Gordon, a witness of the events narrated, thus writes: "The state of things which followed is almost without parallel. Missionary schools were crowded with the sons and daughters of high and low. A missionary was called to lay the foundation of a national university and to be a general adviser to the Government. Statesmen, men of wealth, governors and lower officials became the patrons of Christian schools and sometimes opened their houses for religious services. From all quarters came requests to hold meetings in schoolhouses and theaters. Audiences numbering several hundreds, sometimes 1,000 or 1,500, were readily got together, and they would listen to a succession of speakers through four or five hours, or even longer. 'We have seen the power of God to-day!' was a frequent ejaculation. Witnesses of those scenes will never forget them. In every three years the Church was doubled. These years of the appropriation and more or less thorough assimilation of the best of Western thought and life were the most momentous in the nation's history. This period more than all others was creative of the New Japan."

3. Later followed a *reaction* which has been powerful almost to the close of the nineteenth century and still has some force. The author above quoted, thus continues: "The Conservatives were quick to seize upon extravagancies and excesses of the new movement as a reason for opposing the movement itself,

adroit in representing the unchristian acts of Christian nations as the legitimate fruit of the teaching of Christ, and skillful in appealing to the patriotism and the passions of their people. Assassination was the fate of more than one reformer. A morbid nationalism, constantly transforming itself into the hatred of foreigners, became epidemic. Coöperation with missionaries, as with other foreigners, became impossible, and the schools so hopefully started on that basis a few years before were broken up. The pathway of the Japanese Christians was sown thick with thorns. Bowing before the Imperial portraits was made a test of loyalty. Confession of Christ was often followed by loss of position in school or government office. Along with assertions of the moribund condition of evangelical Christianity in America and the untrustworthiness of the Bible, doubts of the fundamental teachings of Christ were taught, and distrust of their missionary teachers was fostered in the minds of Japanese believers by liberals from other countries and by Japanese who had studied abroad and now returned to astonish their people with a Christless Christianity. The flock of Christ was dazed and discouraged. Church attendance, Bible reading, pure and prayerful living, brotherly love and evangelistic zeal received a chill — in the hearts of many ministers and laymen, the chill of death. The period of opposition had reached its culmination." With the revision of the treaties in 1899 and Japan's recognition as a most valuable factor in the Chinese Boxer uprising of 1900, the tide is again setting in the right direction and Christianity once more advances.

II. PROTESTANT MISSIONS TO-DAY. — 1. The *forces engaged* are mainly American, thirty-one societies being from the United States and Canada, while seven are from Great Britain and one from the Continent, besides the Salvation Army, the Hephzibah Faith Mission and four local societies. Mr. Loomis's religious statistics, which are gathered annually in Japan, give the following data for 1900: Missionaries, 757; stations, 157 (including many where more than one society labor, so that the number is too large by about fifty); organ-

ized churches, 443, of which ninety-five are self-supporting; church members, 42,451; native ministers, 321; unordained preachers and helpers, 558; Bible women, 224.

2. The same authority furnishes these *statistics of work* done by the above force and by the churches to which they belong: sixteen boys' boarding schools with 2,270 scholars; forty-five girls' boarding schools with 3,361 scholars; eighty-five day schools with 6,086 pupils; 949 Sunday-schools with 36,310 scholars; sixteen theological schools with 120 students; thirteen schools for Bible women with 175 students; six hospitals and eight dispensaries at which 2,121 patients had been treated during the year. This by no means exhausts the list of activities of the Protestant Church. The noteworthy translations of the Bible and other Christian literature, and the extremely valuable original works in Japanese; the remarkable prominence of Japanese Christians in the literary, social and political world; their intense interest in practical philanthropies and reforms, as seen in their score of orphanages and the homes for lepers, the aged and ex-convicts, the agitation against vice, etc.; all these and many other forms of effort make Japan a remarkable mission field, so that any apparent setback following the reaction of a decade ago is only relative. If the present fruitage of work in Japan were found in other mission lands, it would be regarded as very satisfactory.

3. This progress is made under *many discouragements.* In Part I of this chapter were indicated those personal characteristics which would naturally make the soil a stony one for the lodgment of truth. Immorality is by common consent the one sin which most hinders the reception of a pure gospel; while intemperance, untruthfulness, an exaggerated form of patriotism and a very natural materialism stand next in the list of moral obstacles that Christianity must overcome in saving Japan's soul.

The *forms of false belief* that come most often to the front as missionaries converse with the people are agnosticism and atheism among the modern scholars of the Empire. Ancestor

worship, so powerful in the days of Japan's tutelage to China, has little force to-day except among elderly people. Pantheism has its hold on many who in consequence find it difficult to believe in the personality of God and also are inclined to hold it illogical to assent to the conscious survival of the soul after death. Indeed, many flatly deny immortality. Buddhism has a strong fascination for a multitude, especially in the modern forms mentioned in Part I. Its doctrine of "ingwa" — cause and effect, leading to practical fatalism, and the more common inclination to idol worship and the Buddhist ceremonies at death, enthrall many who would otherwise heed the Christian call. Unfortunately indifference to all religion makes scoffers of multitudes.

4. If obstacles are many, *aids and encouragements* are also numerous. Christianity of the Protestant type gained its first strong hold on the Samurai class, thus reversing the usual order according to which "to the poor the gospel is preached." Though they are now much less numerous than formerly, they number perhaps two millions, and are a powerful influence in the community. Character is being transformed through the Spirit's use of moral education, tact and wisdom on the part of the missionary, and above all through the testimony of a pure life endorsing the patient teaching and preaching of the gospel. In the realm of religion and ethics, workers have found a leverage in Confucianism's doctrines of filial obedience and loyalty to rulers, by means of which the higher and cognate duty of obedience to the Lord of all is exalted. The Buddhist view of "ingwa" is effective for Christianity just as it is an obstacle to its acceptance, and the doctrine of faith as held by the Shin sect is also helpful. The fact that the native religions contain no dynamic life is always a thought that aids the genuine seeker after righteousness. The thirst for a divine man and the love of the beautiful in morality as well as in nature, are the incentives in many lives that bring them to Jesus. Always the missionary must proceed with great courtesy and kindness and must show that he has a logical mind, especially if dealing with

the more intelligent classes. While philosophy is not now so much affected as it was a decade since, a strong influence is sure to be exerted upon the educated by this form of meeting the views of the inquirer.

5. A crucial difficulty greatly hampering missionary work, is found in the *government attitude toward religious education.* The Imperial Edict on Education of 1890 had been utilized by enemies of Christianity for making an attack on its divergent system of morality; but a more serious obstacle presents itself in the Ministerial Regulation of August 3, 1899, which ran thus: "All schools which give a general education shall be independent of religion; therefore it is not permitted in government schools and in other public schools, as well as in those schools which are guided by the ordinances touching public schools, to impart religious instruction, or to celebrate religious ceremonies, whether within or without the regular school hours." Other rulings increase the difficulties here suggested.

The *seriousness of this problem* may be seen from the following considerations: Christian schools of the lower order cease to be as helpful to religion as formerly. The influence upon an impressionable child that may come from a Christian teacher who is at liberty to inculcate by word as well as by deed the truths of Christianity is very largely made inert. More important, however, is the effect that is produced upon Sunday-school work. Hitherto these missionary schools had the Sunday-school as part of their program, the one feeding the other; this is impossible now unless additional buildings are available, and even then attendance would only be small because entirely voluntary. Institutions of a higher grade are even more seriously affected. Either religion must be banished from such instruction, or students must be subjected to examination in passing into higher government institutions, instead of their entering by certificate as in native schools, and even then they are not relieved of the possibility of military conscription. Under these conditions many promising Christians are tempted to forsake Protestant institutions and enter

government schools and colleges with all the temptations incident thereto. Colleges like Neesima's Doshisha and the Tokyo Meiji Gakuin are severely crippled by such a regulation.

There are *alleviating considerations,* however. It is to be remembered that Japan is not a Christian nation and that only about one in every three hundred and fifty of its population claims to profess Christianity of any sort. Of these forms of Christianity Romanism and Protestantism are at decided variance, while the Buddhists and to a less degree the Shintoists are ready to use the schools as places of propagandism. The authorities must be impartial and, while Christianity loses by the present régime, its opponents are equally hampered in their schemes. Moreover, private schools are not forbidden; they can continue as religious as before, and, if they desire, can follow the admirable curriculum of the government schools. If satisfactory work is done, their pupils ought not to fear the prescribed examinations for entry into higher government institutions. How long the present regulations will last is not known, but that they can be readily changed, since they are not laws, is evident; and strong remonstrances by missionary educators may eventually be heeded, notwithstanding present failure. It may be a providence in disguise; for, as Pastor Schiller has pointed out, it may lead to concentration on "the old apostolic means, preaching of the Word by speech or writing, and the influence of exemplary Christian characters." He cites as a parallel the passing of medical missions because of Japan's medical progress, and the gain to the Christian cause incident thereto. In any case, missionaries are brought face to face with Rev. E. A. Booth's question: "Has the Church of God a legitimate call to maintain and carry on at great expense of money and men, purely secular education for the sake of reaching a possible few individuals among the pupils who may be induced to attend Christian services a few times a week? This is a question upon which the voice of Christendom should be heard with no uncertain sound; especially when it is borne in mind that the system of education which must in that case

be followed is openly and avowedly unchristian." Theological schools will doubtless continue, unaffected by the Department of Education, and it is quite possible that a great union Christian University may rise to meet the needs of the Church in all its branches, as was suggested with unanimous approval at a gathering of about one hundred educational missionaries early in 1900.

III. The Outlook. — 1. *The Two Great Religions.* — Of the two rivals of Christianity in Japan, *Shintoism* has practically withdrawn from the field. The authorities at its Mecca, the central shrine of Ise, have renounced all claim to be representatives of a religion and have been incorporated "as an association to perpetuate the memory of Japan's single line of emperors and to foster the principles of Japanese patriotism. Many other Shinto sects retain their claim to be a religion, but this central association discourages them in every possible way; and it is not improbable that all Shintoism will eventually be absorbed into the Ise movement, and every Japanese will be a Shintoist in the sense that he is profoundly loyal and patriotic. The significance of this movement seems to be that Shintoism as a religion has no future." Another fact looking in that direction is indicated by Dr. Correll in speaking of the Government's regulation concerning religion in schools: "It has long been a question whether the ceremony performed in the schools on the Emperor's birthday, November 3, when all teachers and scholars are required to pass in front of the portraits of the Emperor and Empress and make their obeisance thereto, is a religious service or not, some holding that it is, and others that it is not; but this order settles the dispute, as it could not be allowed if it were a religious ceremony. This is a very important point gained." But Shintoism still retains prayers and acts of worship, and may yet prove an antagonist to Christianity.

Buddhism has done its utmost within a few years to be recognized as a state religion, urging its long history and the many benefits conferred on the Empire, and objecting that its modern

rival, Christianity, is an alien faith which is taxed and not mentioned in the annual reports of the Government. Since the new treaties went into effect in 1899, however, missionaries came under Japanese law and, as such, were required to register and to state their creeds, methods of work and places of preaching. Thus at last Christian missionaries are recognized and the Buddhist objection disappears.

2. The *attitude of the Government to Christianity* is evidenced in another particular. More than a year ago it laid before the Diet a religious bill that was passed and brought dismay to the Buddhists. "It puts all religions on a level, all equally entitled to protection, their teachers exempt from military duty and their buildings free from taxation. It will modify existing opposition; it will give the new religion a kind of social standing; it will make it easier for the churches."

3. *The Protestant churches* are in a hopeful condition and are growing in influence and power. The tendency to ultra-liberalism in theology is yielding to a more reverent and biblical belief; Christ as the divine and supreme Lord is taking His rightful place in their teaching and lives; the old-time interest in theater-preaching is again calling out audiences of as many as 3,500 who will listen for hours at a time to leading Japanese preachers; and Christian officials, teachers, chaplains and literary men are once more raising aloft the banner of evangelical Christianity. Self-support is being emphasized and other marks of independence are manifest. Even the *terra clausa* of the higher government educational institutions is being successfully entered by the College Young Men's Christian Association and by missionaries invited to give Christian lectures to their students.

4. The *spirit of unity* among various branches of the Protestant Church justifies Bishop Fyson of the Church Missionary Society in the appeal: "God has set before us in this land an open door for reunion such as cannot be found elsewhere in all the world. It is our duty and privilege to enter this open door and to seize upon every opportunity that pre-

sents itself for forwarding this movement." His appeal for practical unity was assented to by a meeting of the Sendai missionary body in 1901. Other wider movements show still better the strength of this desire. For many years the various Presbyterian bodies of the United States, Canada and Scotland have been united into a single "Church of Christ in Japan," while Episcopalians of every name have formed the "Nippon Sei Kokwai." And during the first month of the twentieth century the various Methodist societies met and agreed to take steps to organize themselves into one "Japan Methodist Church," a consummation which the boards in the home lands ought to make speedily possible. A movement of greater importance still is the report in April, 1901, of the persons appointed at the Conference of the previous October to draft a "Constitution of the Standing Committee of Coöperating Christian Missions in Japan." Its aims are quite similar to those described in the section on the Philippines in the previous chapter, though this report was issued about a fortnight before the Philippine missionaries had agreed upon their plan of union. Already the members of four societies have signed the report, which becomes operative so soon as two-thirds of the missionaries in the Empire assent to its provisions. A recent issue of the "Japan Evangelist" further reports that the committee appointed by the late Tokyo Conference is proceeding satisfactorily with their union edition of "One Hundred Hymns." When such proofs of harmony are to be seen on every hand, it is not surprising that all are reading one Bible and singing the same psalms of thanksgiving to God who has so marvelously transformed within a single lifetime this great empire of the East, and so singularly united His servants laboring there. All these facts are a practical exemplification of the deliverance passed unanimously by a rising vote at the Japan Conference of 1900: "*Resolved,* That this Conference of missionaries, in the city of Tokyo assembled, hereby declare their conviction that all who through faith are one in Christ, are also one body; and they therefore implore

all those who love the Lord Jesus and His Church in sincerity to pray therefor and labor thereunto, in order that the true unity, for which the Master prayed on the night in which He was betrayed, may become a reality."

5. This growth in the Christian sentiment of the Empire has an evident effect on the community. How widely *the new leaven is permeating society* may be gathered from a pamphlet just issued by Rev. Dr. Greene, of Tokyo, from which the following facts have been taken: In the present Diet Christians have thirteen members, besides the Speaker, and among them some of the most efficient men. "One of them was elected in a strongly Buddhist district by a majority of five to one." Last year, in the Executive Committee of the Liberal party, two of its three members were Christians; and this year one of the three. Three per cent. of the officers of the army are said to be Christians, and a goodly proportion also of naval officers. The late Rear-Admiral Serata was an ardent and active Christian. Christians in abnormal numbers abound in the universities and government colleges, among both students and instructors. Not less than three of the great dailies of Tokyo are largely in Christian hands, and Christians are at the head of editorial departments in several others. A very large volume of charitable work and the most successful charitable institutions are also under Christian management. From 2,500 to 3,000 youth pass every year out of Christian schools, where they have averaged four years spent under Christian influences.

6. It must not be supposed that the victory of evangelical Christianity has yet been won in Japan. While if we count the Japanese there is nominally one Protestant worker to every 34,000 of the population, after making all allowances there is scarcely one for every one hundred thousand. "Most missions find it wise policy to have their base of operations in the capital. Thus twenty per cent. of all the workers are located at Tokyo; and while this does not give that great city too many, large country districts are practically untouched. The work of Christianizing Japan has just begun. Only a small fraction of

this exceedingly important Oriental nation has been Christianized, and though this fraction has an influence out of all proportion to its size, yet now is the time not to relax effort, but to redouble it." The small number of Japanese theological students deeply concerns the missionaries there, and in addition to that lack, the Tokyo Conference of last October felt from other considerations the necessity of passing the following minute: "*Resolved,* That, although the Japanese Christians must in increasing measure undertake the responsibility of Christianizing their land, yet for a still longer time the services of missionaries from other countries are necessary. We accordingly request our missionary authorities, not only to maintain their present force here, but also to adequately consider our petition for a wider reënforcement for special needs."

7. *The reënforcements needed* are naturally men and women of somewhat unusual qualities of mind and heart. Yet evangelistic gifts must not be lost sight of, when the reader remembers that from May 12 to June 30, 1901, the efforts of the Japan Evangelical Alliance's Twentieth Century Evangelistic Movement led in the city of Tokyo alone to meetings in fifty-two churches, attended by fully 100,000, and resulting in 5,307 converts or inquirers. "The coöperation of all bodies of Christians, the simplicity of the message, the earnestness of the leaders, and the use of the open Bible have made a profound impression and prepared the way for larger harvests. This movement was initiated and in the main carried on by the Japanese themselves, while warmly supported by the missionaries. Able native pastors, prominent educators, and members of Parliament and reformers were leaders in the work, pressing home the guilt of sin, redemption from sin through Jesus Christ, and the call for pure lives. It was a novel thing in Japan for women to take part in these efforts, distributing invitations and laboring with bands of workers in the street meetings. The campaign has extended to several cities and promises to become a national movement with far-reaching results." Pentecostal opportunities demand missionaries of spiritual power

and evangelistic desires, even though exceptional mental qualities are desirable.

One of the most marked features of this evangelistic movement is the wonderful way in which it is affecting *Japanese students.* Thus in his tour of the world, Mr. John R. Mott spent the month of October, 1901, in Japan, and the meetings held by him and other Christian Association workers were greatly blessed. At two services held at Sendai 140 students decided to become followers of Christ, while at Tokyo great victories were won. One of the workers writes: "As was the case last night, hundreds of students were turned away because the hall was not large enough. A thousand had packed into the room, which seats about 600, a full hour before the time of the meeting. About 170 students came out clearly in their decision to become disciples of Jesus Christ. This makes 439 such decisions in four meetings during the past three days — all of them students." As efficient committees of earnest Christians were appointed to follow up the work, permanent results of great value are confidently expected.

IV. Japan's Outlying Islands. — 1. Passing through the northern island of Yezo, where the Church Missionary Society is doing its beneficent work for the rapidly disappearing Ainu who have dwindled to 17,573, one comes to the southern extremity of *the Kurile chain.* A work begun under one of the representatives of the American Baptist Missionary Union at this point, and now carried on by his widow, Mrs. H. E. Carpenter, accomplished something for the nearest islands of the group. While only touring work has been done, and though foreigners have been on the field in summer for the most part, some of the islanders are being brought into a knowledge of the truth. One of the representatives of the Church Missionary Society has also participated in the enterprise.

2. But little fruitage can be reported from the Riukiu or *Luchu Islands,* as no foreigner is permanently located there. It is a singular fact that, just as Commodore Perry made Naha

(Nafa, Napha) his base of operations when he moved against Yedo and finally succeeded in opening Japan, so some British naval officers, after opening China to missions, felt so concerned about the souls of the Japanese who could not be directly reached, that they formed a missionary society of their own and sent Dr. Bettelheim, a converted Hungarian Jew, as the first Protestant missionary to Naha in 1846. Very few missionaries have ever been so closely hounded and interfered with as he, and finally his health gave way and he withdrew. Mr. Moreton, who followed him, was obliged to leave the field soon, and the work was not again undertaken until a decade ago. At present representatives of the Church Missionary Society, of the Methodist Board, North, and of the Baptist Missionary Union visit it and carry on a permanent work through Japanese pastors acting under their direction. Though the most striking object that one sees on approaching this field is the ever present whited sepulchres that cover the hillsides, the people are dead only in trespasses and sins; and when brought under the power of Christianity, as many of them have been, they are worthy Christians, albeit very poorly fed and far from clean. What is just now most desired is a larger use of woman's kindly offices; for nine years have elapsed since Mrs. Thomson "nearly upset the equilibrium of the city of Naha. Her appearance on the street was the signal for a general suspension of business. She could clear the public square, which was the general market place, of both merchants and customers inside of three minutes if it was known that she was out walking in any of the streets. This disturbance of the traffic of the place led to the rather amusing request on the part of the police that the lady should stay indoors during the day, only coming out after dark." As compared with other new fields, and in view of the current prejudices against their Japanese masters, the progress made during the ten years of missionary occupancy is very satisfactory.

3. Still less has been done for *the Bonin Islands,* lying to the eastward of the Luchu group. Until their cession to Japan in

1876, the inhabitants were settlers from nearly every nation who had married half-breed wives from Guam, thus constituting a Eurasian colony. To-day the Japanese settlers are the leading element. Mission work among this cosmopolitan community has mainly depended upon the Society for the Propagation of the Gospel and its allied St. Andrew's Mission. Rev. C. Johnson, of Kobe, has likewise taken an interest in them, as has Miss Crosby of the Woman's Union Missionary Society. Though no foreigner resides here, occasional visits are made by missionaries, and J. Gonsalves, a very earnest and pious native of the islands, acts for the S. P. G. as resident teacher and evangelist. Emigration, absorption by the Japanese element, or extinction stares the islanders in the face, the probable outcome being their large intermarriage with Japanese women and the evangelization of the little community, which can never much exceed the present population of about 4,000.

4. Of *Formosa* one can tell a very different story. This has been practically the sole field of *the Presbyterians of Canada,* who under the marvelous labors of the recently deceased MacKay, accomplished so much for the northern third of the island, and the Presbyterians of England, who have cultivated the southwestern and central sections, with no less success. Mackay of Uganda wrought no more heroically and fruitfully in his African field than did this Formosan MacKay, whose last report ends thus: "I am not writing about this year 1900, but will state that to-day we are in the midst of progressive and aggressive work. The God of battles is with us. So we can sing 'Onward, Christian Soldiers,' 'Looking unto Jesus.'" This one man, almost unaided and never with more than a single foreign colleague, so lived and enthused his fourscore native assistants, that he gathered together in his churches nearly 1,900 communicants, while his schools had in training 1,314 pupils, and Oxford College forty-three students. His bravery, which never failed him even in the land of the head-hunters, and his large use of lay dentistry, so attracted the people that they willingly listened to the words of this man

of God. Few men have so successfully used the peripatetic training school as he with his student helpers. Some of the school work of this mission has been given up since the island came under the Japanese educational regulations.

The *English Presbyterians* have found the years following the Japanese occupancy of Formosa the most prosperous in their experience. It is true that touring and visitation have been limited somewhat, but the overthrow of Chinese conservatism and the consequent greater openness of that portion of the population have more than counterbalanced this loss. Most of their converts are the civilized aborigines — perhaps two-thirds of them; but beyond reaching those along the foothills, no attempt has been made to evangelize the wild savages of the eastern half of the island. School work is likely to be somewhat changed under the new order of things and perhaps Japanese will need to be taught; yet as the new rulers have established schools everywhere and in the Tainan country alone have founded twenty-five normal schools, there will be less need for enlarging their educational work. The members of their churches not only feel responsible for furthering evangelization among their own people, but have also started a mission on the Pescadores.

An *interesting development of Japanese Christianity* is the care taken for their fellow-countrymen in these new fields by the Japanese churches. A number of missionaries from that Empire are laboring here in Formosa, some of them wholly supported by Japanese Christians. With an official exception to be noted below, they are doing little for the natives of the island, however.

The *attitude of Japanese officials to missions* should be noted. The Formosan Republic, which was declared when Japan's sovereignty had been announced, yielded before Japanese arms within a few days in the northern part of Formosa; but in the southern portion of the island they gained the victory over the Republic only after months of fighting and delay. This conflict and the losses thereby occasioned have created

subsequent hostility, but this has been far less in those hundred or more districts where Christianity has gained a foothold. Such indirect assistance has greatly pleased the officials, especially in the case of the civilized aborigines. In fact, it has been noted that in one district at least, Japanese Christians have been sent as officials to such a difficult location. Instead of hampering the work, therefore, they encourage missions, though officials consider the missionaries as too conservative and regardful of Chinese feelings. When to this semi-official endorsement of their work are added the facts that the Chinese now feel less bound by their old traditions because they live in Japan rather than in China, and have been profoundly moved by seeing the fraternization of Japanese and Formosan Christians, one can readily believe that the only thing to fear as to the future of Formosa is what Rev. T. Barclay gave expression to at the London Student Volunteer Conference of 1900: " My chief apprehension for the future of the work on that island does not arise from any fear of what the rulers may do, or from any opposition on the part of the people, but from the indifference of Christians at home, the unwillingness of divinity students to hear the call the Master is addressing to them."

X

KOREA

PART I. — GENERAL

THIS name is a modification of a native appellation of one section of the country, Korai. It is popularly known as the Land of Morning Freshness or Serenity; though since 1897 the official designation is Dai Han, or the Great Han.

I. THE HERMIT LAND. — 1. *The Interior.* — This country, which is an Oriental Florida in form, has been kept hermetically sealed against foreigners for many centuries, save that an occasional shipwreck, or the stealthy entrance of Catholic missionaries, has afforded a few slight glimpses of the land. Since its opening to Occidental nations in 1882, it has become pretty well known. Looking at it from the west, the country roughly resembles the paper portion of an open fan. Along the eastern coast extends a range of mountains from which spurs set off toward the western coast. While these are little more than hills, in many sections they are ranges of considerable elevation, as toward the eastern and northern boundaries. The majority of these hills are denuded of forests, or covered with chaparral, but are in many cases clothed with birch and pine forests which, according to Mr. James, are succeeded higher up "by rich open meadows, bright with flowers of every imaginable color, where sheets of blue iris, great scarlet tiger-lilies, sweet-scented yellow day-lilies, huge orange buttercups, or purple monkshood delighted the eye; and beyond were bits of park-like country, with groups of spruce and fir beautifully dotted about and spangled with great masses of deep blue gen-

tian, columbines of every shade of mauve or buff, orchids white and red, and many other flowers." Not only is the country a vast checkerboard of hills and mountains, but inter-communication is made difficult through the lack of large rivers and the absence of even respectable roads.

2. *Korean Coasts.* — As the traveler steams along the shore he is impressed with the barrenness and desolation of the land, especially as there are few inhabited districts near the sea. On the west coast, however, the almost tideless feature that he has left on the eastern shore is replaced by exceedingly high tides rising to a height of more than thirty feet, and leaving at low water great stretches of mud which sometimes extend almost out of sight from the land. It is this western shore that is crowded with island clusters and that gave the King the name of "Lord of the Ten Thousand Islands."

3. *Climate and Health.* — Of these the well-known traveler, Mrs. Bishop, writes very concisely, though she might have prolonged the three words "hot and rainy" into a story of much discomfort. "The climate is undoubtedly one of the finest and healthiest in the world. Foreigners are not afflicted by any climatic maladies, and European children can be brought up in every part of the peninsula. July, August and sometimes the first half of September, are hot and rainy, but the heat is so tempered by sea-breezes that exercise is always possible. For nine months in the year the skies are generally bright, and a Korean winter is absolutely superb, with its still atmosphere, its bright, blue, unclouded sky, its extreme dryness without asperity, and its crisp, frosty nights. From the middle of September till the end of June, there are neither extremes of heat nor cold to guard against."

II. Korean Resources. — 1. Like China and India, Korea is almost wholly an *agricultural* country. The soil is fairly fertile where it can be cultivated; and when "water is abundant and easily manageable, the lower valleys are utilized for rice, the higher portions for millet, beans, wheat, maize, cotton, hemp and tobacco." Rice is not merely a main staple of food,

but is in many ways as useful almost as the bamboo or palm in tropical lands. Mr. Gifford writes: "If the Koreans could not live without rice, quite as little could they do without rice straw. With it the common people prepare the feed for their stock, thatch their roofs, make their sandals, braid ropes, weave cables for the anchors of their junks, make sails and mats for their floors, tie up their strings of ten eggs each, and make the sprawling images of men filled with small coin which they throw upon the roadside the fifteenth day of the first moon of the year to carry away their ill-luck." Ginseng, which is as really useless as it is regarded valuable in China, is collected and cultivated with great assiduity; since it brings a fabulous price in Chinese markets, $15 per pound often being paid. *Forest products* will be a considerable source of wealth when improved means of transportation make them generally available.

2. *Minerals* are an uncertain factor in the wealth of the Empire, as they are little worked by the Koreans, and foreigners are practically not permitted to do so. Gold is present and exported to a considerable extent, while silver, copper and iron are also obtained. When railways and roads are extended and a more liberal policy toward foreigners is adopted in the matter of mines, the country will probably develop unexpected wealth.

3. The *products of the ocean* might be a far greater source of profit to the Koreans than is now the case. The shores swarm with fish, especially along the eastern coast; but, as in other employments, the Korean will secure a large catch and then spend the proceeds before continuing in the work. Japanese fishing boats, after paying the tax required, are each able to earn as much as $500 a year, which, considering wages in Japan, is a good return for the work done.

III. Inhabitants of Korea. — 1. *Number and General Appearance.* — The estimates of the population differ widely, varying from 8,000,000 to twice that figure. Missionaries think that 12,000,000 is as accurate an estimate as can be

given.[1] One who approaches a Korean port is struck by the white garments of the people, the odd-shaped indoor and outdoor hats of the married men, and the long braids and hair parted in the middle, of the unmarried youths, which make it natural for the average foreigner to regard them as maidens. The selection of white cloth for their garments is an unfortunate one in a land where soap is a luxury indulged in by comparatively few. It is not just, however, to trust to the aphorism of a world traveler who said that the dirtiest man he ever saw was a clean Korean. Any one who has journeyed inland will testify to the large number of clean-dressed persons, especially the women of the higher classes whom he may be privileged to get a glimpse of. Woolen clothes which are so commonly worn by Occidentals and which are naturally colored, are impossible in Korea, as, with rare exceptions, sheep are not raised, and the people cannot afford to buy foreign woolens. It should further be said that women very frequently wear blue cotton garments, while boys and girls wear red or pink clothing, when they have reached the age where nakedness is abandoned. There is thus on a Korean street a play of colors, "green, red, pink, white and blue, mingled in kaleidoscopic richness. Sometimes all of these are found in a single costume. In style there is no change. The fashion once set, everybody follows it and sticks to it. An odd commentary on this is the fact that the Chinese, who are the embodiment of conservatism, call the Koreans old-fashioned. The present style of dress is conceded to be about 400 years old and corresponds with the Chinese costume of the fifteenth century. In dressing the hair, the Koreans use a pomade into the composition of which lampblack or some similar substance enters, since they desire the hair to be

[1] "The Korea Review" for January, 1901, states that the official report of the last census "gives a total for the whole country of 5,608,351, but it is evident that is not the total population of Korea. It may be that minors were not included in this count, or that this represents only that portion of the population which pays taxes to the central Government. We incline to the latter hypothesis."

as black and shiny as possible. The consequence is that the boys soil sadly the backs and shoulders of their tunics and coats, their braids blowing loosely in the wind." After betrothal, the hair is made into a top-knot, and hence the clothing of adults is free from this stain.

2. *Their Homes.* — These differ very little in that nearly all of them are of one story and are made on the same general plan. The materials, however, vary greatly, ranging from the merest brush hovel, unequal to an Occidental pigstye, to palaces of officials and homes of the wealthy, which are of brick or stone and quite attractive. A bird's-eye view of a collection of ordinary houses reminds one of horseshoes or Greek geometrical patterns, the roofs assuming these forms. In the villages roofs are thatched deeply with rice straw, but in the cities and the case of the well-to-do, black tiles take the place of this combustible covering. The tiled roofs are gracefully turned upward at the corners, and in all cases project three or four feet beyond the building proper.

In making floors, the Koreans have modified the k'ang or brick bed prevalent in North China. " By the use of stone and mud, perhaps six parallel flues are built up which converge at each end into an opening leading outside, one into the chimney, the other into the fireplace. These flues are covered over with matched stone slabs, and a smooth coating of mud is laid over all. At least one room has its fireplace so constructed that a couple of round, shallow iron kettles for boiling rice or heating water may be fastened into them. For fuel they burn chopped wood, pine brush or hay." Brass-trimmed cupboards and an occasional painted or embroidered screen, more or less decorated, and the greasy lamp-stand of the Orient holding a little bowl of vegetable oil, with a bit of wick resting on the edge, are the common furnishings of a home.

Women are more or less segregated from the family. They are nameless after childhood and are the tool or convenience of man. Slavery exists in a mild form, and bond-women who constitute part of well-to-do families, are a feature of Korean life

that awakens compassion; but as compared with the female slaves attached to magistracies — female criminals or the wives of criminals — they are not so much to be pitied.

3. *Koreans at Work.* — Casual visitors are inclined to deny that they do any genuine work. An acquaintance with the people shows, however, that this so-called laziness is produced by official dishonesty leading to the utter discouragement of the poor. " Not only must the regular taxes be paid, but they are subject to the further exaction of officials, runners, inspectors, policemen, soldiers, not to mention the bands of robbers that roam the country every winter and spring." They certainly labor at a disadvantage. A four-in-hand shovel managed by a fifth man who holds the handle, is a fair illustration of Korean waste of labor. On the other hand, surprise is sure to be elicited by the cruelly heavy loads borne by many porters in a frame upon their shoulders. Plowing is as primitive an operation as it was in Palestine in the days of our Lord. Notwithstanding the severe labor undergone, wages only amount to from ten to fourteen cents of American money, though it has a larger purchasing power than it has in any Western country.

4. The Koreans, however, have *their pleasures.* Like the Japanese, they are great lovers of the beautiful in nature and are as fond of picnics as city children of Occidental lands. " Several scholars will go to some picturesque spot and there compose spring poetry in Chinese, or a party will spend hours in the practice of archery, in which they are quite skillful." The clang of brass gongs, the notes of tambourines, circles of young men and boys — some of them dressed in female attire — engaged in dancing, are pleasing scenes. Their " stone-fights " are the antipodes of this sort of enjoyment and resemble a snow-ball battle; they are, of course, not infrequently accompanied by maiming or even death. Gambling rises to the height of a consuming passion. The players, after parting with everything else, have been known to stake and even lose their wives, who are sold into slavery because of an unfortu-

nate strip of cardboard the width of one's finger. Liquor is likewise an accompaniment of their times of enjoyment.

5. *Korean Caste.* — It is somewhat remarkable that a country which looks to China for its ideals and has depended upon that land for most of its institutions, should possess a system of caste, not on the same basis, indeed, as that of India, but still very divisive in the relations between man and man. According to Mr. C. W. Campbell, "it appears that although in theory Korean society is broadly divided into an upper, a middle and lower class, the social grades are as endless as the Hindu castes themselves, all being distinguished by certain honorific forms of speech dictated by long-established usage and insisted upon, not merely as a matter of courtesy, but of right and privilege." The higher orders in society are free from arrest, except through the demand of the Emperor or provincial governor, and even then only for the gravest crimes. Should these persons engage in any occupation except the public service and teaching, they would lose standing in the community. This privileged class is unfortunately divided into factions, and it is largely owing to their rivalries that émeutes and divisions have proven so harmful a factor in recent years. The occupation of Korea by two rival Powers in the middle of the last decade was largely due to the hopeless maladministration which led the lower classes to rebel against the official squeezing of these privileged parties.

6. *Education and Literature.* — Inasmuch as the educated members of the community are almost invariably of official rank or aspirants for the same, *education* is naturally along Confucian lines. Examinations are much like those demanded by China's civil service, and consequently the preparation therefor is substantially the same. The masses are not able to read Chinese books. The presence of an alphabet, very simple and effective, has made it possible, however, for a large number of the poor to read literature of a lower order.

The language used in the Empire is of a twofold character. The vernacular is like the Japanese in its grammar, but differs

from it in vocabulary which, however, it somewhat resembles in the South, while on the northern border it is affected by the Chinese. From the Emperor to the lowest peasant this is commonly spoken. Missionaries experience difficulty in its acquisition because of euphonic changes, honorifics necessitating the use of different forms for different grades of society, and the presence of a Sinico-Korean which would correspond to the Latin-English of Milton and other Latinized writers. The vernacular is also written, using therefor the simple Unmun alphabet above mentioned, and combinations of the letters in syllables. These are often learned by children without their being conscious of an underlying alphabet. It is one of the triumphs of missionary agitation and use and of recent progress, that this once despised script is becoming officially recognized and widely used. Coördinately with the vernacular the Chinese is used as a medium of correspondence, in official documents and as the vehicle of the best literature. Most of the philosophical and religious works are in Chinese, and all who make any pretensions to scholarship must read and write it correctly. It is estimated that at least one-third of the male population is tolerably well versed in both this language and the written Korean.

The *literature* of the country, aside from Chinese works, is comparatively simple, since the literary and ethical perfection of the Classics has prevented the development of native literary talent. A few primers or manuals of history are, however, printed in the Unmun for the use of women, children and the uneducated. This is true also of books on etiquette and the various duties which death — more than life — requires in Korea. Other light works of poetry, etc., are also published; and with the new régime, plus missionary effort, the body of literature is increasing.

IV. Religions. — *In general* they are those of China, though Taoism has no special following. The second of Chinese religions, Buddhism, until within a few years, has been prohibited in the cities, though it was permitted in the country

districts. Its priesthood, however, is so grossly ignorant and despised that Buddhism is without any respectable influence. Aside from the nominal hold of Confucian ethics upon the upper classes and the widely prevalent reverence or worship of objects in nature, there are two features of particular prominence in Korean religious life.

1. The first of these is more fully set forth under China and need not be dwelt upon here, as *ancestral worship* in the two empires is practically the same. In Korea, however, the reverence and worship of the dead are maintained more strictly during the three years of mourning than in China itself. "Night and morning the children offer food, meat and tobacco before the tablet in the room where the dead once lived, making besides numerous offerings at the grave. To neglect this is to make oneself an outlaw in the land of one's fathers — 'dogs that ought not to live.'" It is the most frequent cause of lapses from Christianity that missionaries have to cope with.

2. A universal prevalence of *spirit worship*, — demonism, or more strictly speaking, Shamanism, — is the second dominating feature of Korean religion. This form of worship is calculated to cost Koreans $2,500,000 each year, and hence is an economic waste as well as a system of unspeakable bondage. One cannot enter a house without being puzzled by a bundle of straw set on some sticks, a shelf containing a scrap of cloth or a bit of straw rope and other forms of spirit "nests." Before these objects, which are practically fetishes, offerings are placed on the first, second, third and fifteenth of the month. "Again in the shed room used for kitchen, the fetish of the kitchen may be seen in a piece of cloth or paper fastened to the wall above the fireplace." But outside the houses, no less than within, are omnipresent evidences of all grades of spirits. Here is a small tree by the roadside, to the limbs of which are attached rags and pieces of paper, some containing written prayers. Old women as they pass "pause and bow reverently, rubbing together their palms. An evil spirit dwells in the tree and it is considered wise in travelers to show him some mark

of attention, exhibited in these different ways." On mountain passes the traveler notes a spirit shrine, while near many a country village may be seen another where local spirits are worshiped every three years, the expense being borne by public taxation.

The all-powerful Shaman, if a man, is called pansu; if a woman, mutang. Concerning the latter, Mr. Gifford writes: "If you could only forget the horrid meaning of it all, the dancing of the mutang in her worship in time to the beat of the gong and the drum in the shape of an hour-glass, would impress one as quite picturesque. She is supposed to be under the control of a spirit of influence in the realm of darkness who, for a consideration, can be induced to appease the injured dignity of some malignant spirit who is afflicting a household. She also claims the power to foretell future events. No matter what her position in life, the calling of a woman by a spirit to become a mutang is considered irresistible. She will make plenty of money though at a high price; for she becomes a social outcast, not on moral grounds, but by reason of her vocation. The pansu deals directly with the evil spirits, which he drives away by repeated exorcisms from a book handed down from the earliest ages, whose words are meaningless at the present time." The baleful influence of these Shamans may be imagined from the fact that in the city of Seoul alone, 3,000 sorceresses carry on their devilish work, earning on an average fifteen Japanese dollars a month apiece.

V. The New Régime. — 1. *Leading Features.* — This may be said to have begun when in 1876 Japan for a second time invaded the country and treaty relations were established. Not until 1882, however, was the first treaty with an Occidental power, the United States, consummated. In 1884 occurred the historic émeute, which brought Korea into wider relations with the outside world. From that time onward there has been spasmodic progress with the serious interruption caused by the tripartite war of 1894-95 between Korea, China and Japan. Proceedings not very creditable to Japan and Russia followed,

but in 1897 the King assumed the name and authority of Emperor. The privileges of the aristocracy have been abolished for the most part, and the selection of government officers is made by the ministers, subject to the Emperor's approval. Internal jealousies between the higher classes have led to constant friction and occasional outbreak. The ten reforms advocated by Minister Yi, who in 1898 represented Korea to the United States, are still crying to be introduced, though a good beginning has been made in some of these directions. The last four of these are worth quoting at this late date. "No. VII. The teaching of Korea Western knowledge by nations specially qualified, viz.: Germany for the army, England for the navy and finance, America for steam and electricity, Russia for cavalry drill, Japan for police, and China for silk manufacture. No. VIII. Government reform on the basis of English and German law. No. IX. The prohibition of white as the ordinary dress. No. X. The abolition of Chinese literature and the establishment of Unmun as the national script." If we add to these changes affecting the material interests of the Empire the general diffusion of enlightenment, and the acceptance of righteousness and true holiness, Korea will indeed become a land of "morning serenity."

2. *Problems.* — *The political one* is very perplexing. With a civilization and national character essentially Chinese, Korea must strongly incline to her ancient neighbor on the west. Yet Japan and Russia are ever on the alert, each striving to gain the leading place in her counsels, while Great Britain in the person of Dr. Brown, still has her hand on the Imperial purse — undoubtedly for Korea's good. A puppet Emperor, surrounded by native factions with no broad outlook, finds it most difficult to steer the ship of state between Scylla and Charybdis, especially as financial weakness is ever present.

The industrial situation is an even greater occasion of solicitude. The manufacture of white cotton cloth which gave employment to a large percentage of the people, is rapidly ceasing, now that ports are opened and cheaper foreign cottons are

deluging the country. Similarly metal workers find their occupation largely gone because of Japanese importations, while cheap American kerosene practically puts an end to castor-bean culture. The emptied kerosene cans make the bucket and crock-makers' trade all but obsolete. To raise money the natives ship from the country their beans and fish, thus robbing hungry mouths of much needed food. An increasing official class with a fad for Western inventions, from a watch to a steamship, squander the nation's money and add to the heavy burdens of the impoverished poor. Having no new callings to engage in, "the land is swarming with idlers and petty merchants who make a doubtful living in handling foreign goods." The Empire has reached an ominous crisis in its history, but any change must necessarily be for the better.

PART II. — MISSIONARY

Save in uncivilized lands, no mission field has yielded such large results in so brief a time as Korea, the Hermit Kingdom of less than twenty years ago. This is the more remarkable in view of the attitude of the rulers toward foreigners until its recent opening, and especially when one considers the awful persecutions of Catholic missionaries and their converts in the eighteenth and nineteenth centuries.

I. The Beginnings. — Though Japan was the first power to conclude a complete treaty with Korea, it was only six years later, in 1882, that the United States led the van of Western nations in securing treaty rights.

1. *The Manchurian Wedge.* — Missionaries of the United Presbyterian Church of Scotland have the honor of doing Protestantism's pioneer work for the Hermit Kingdom. Three missionaries of that Church laboring in the adjacent province of Manchuria became interested in these people, and Rev. John Ross, D.D., was enabled to translate portions of the Gospel of St. Luke into their tongue, and eventually to complete the en-

tire New Testament. The missionaries were free to itinerate along the northwestern border where Korean merchants congregated for purposes of trade, and through them and others who carried into the Kingdom Scripture portions, the preliminary seed-sowing was accomplished. The earliest work was done in 1873, and in the course of time, Dr. Ross and Mr. Webster at great personal peril penetrated the northern valleys where the Word of God had been carried and to their joy found eighty-five men who were deemed worthy of baptism, besides many others who were reserved for further instruction.

2. The second step taken was by a missionary of *the Presbyterian Board, North*, Dr. H. N. Allen. A Korean of rank, named Rijutei, was converted about 1880 while representing his Government in Japan. Perceiving the vast benefits to be derived from Christianity, this official, who in the end proved a very imperfect Christian, earnestly begged that missionaries might be sent to his people. In 1884 the Presbyterian Board responded to his appeal by appointing to Seoul Dr. Allen, whom the United States Minister at once made physician to the Legation, thus securing his residence and safety at a time when the promulgation of Christianity was strictly forbidden. Near the close of that same year at an official dinner six Koreans were killed and the King's nephew seriously wounded as the result of a palace intrigue. Prince Min's injuries were very serious and the native practitioners proposed to pour wax into them. They were astonished to see Dr. Allen's skill in washing and sewing up the wounds, and when the Prince speedily recovered, the missionary doctor's reputation was unbounded. The King forthwith appointed him court physician and fitted up a government hospital which has been very useful ever since.

3. For some years only *preparatory work* could be done, owing to the official prohibition of Christianity; but during this period came the opportunity for missionaries to perfect themselves in language, as well as to prepare helps for its study, translate portions of the New Testament, prepare school-books and teach some along secular lines. Medical work was nat-

urally a very great ally, especially as it often reached persons of much influence.

II. The Present Force. — 1. *The societies* laboring here are the Presbyterians of Canada and the United States, — both the northern and the southern branches of the Church, — and the Presbyterians of Australia, the two Methodist Boards of the United States, and the International Young Men's Christian Association. From England the main workers are representatives of the Society for the Propagation of the Gospel with the assistance in their hospital of the Sisters of St. Peter's, Kilburn, besides the agent of the British and Foreign Bible Society and three ladies supported by the Missionary Pence Association.

2. With the exception of the common ground at Seoul, there is a pretty fair *distribution of the forces* throughout the Empire. On the east coast and in the southern part of the peninsula work is less vigorously carried on than at the two points of Pyeng Yang and Seoul. There is a partial understanding among the leading societies that in the future occupation of the country, regard shall be had to such a location of missionaries as shall insure the best results, both for evangelization and for comity.

3. A peculiarity of Korean missions is the unusually *prominent part that the natives take* in the work. The more than eight thousand communicants won have been educated to believe that their main business as Christians is to live the divine life and to carry the gospel to others. How effectual such training is may be gathered from the achievements of Christians in the Pyeng Yang district. Dr. Vinton, in writing of the activities of that city where the Presbyterians and Methodists are working, said in 1900: "This station was opened five years ago. Now sixteen adult missionaries, including wives, are working under two boards, shepherding a flock of 2,500 church members. The parish is 300 miles long and has more than 300 preaching places. Nearly 4,000 catechumens or applicants are enrolled and under instruction preparatory to

baptism. The rate of increase is 100 communicants and over 230 catechumens a month. These converts are brought in chiefly by their own countrymen; for the foreign force can find time only for instructing, examining and baptizing. This work is practically self-supporting, except for the salaries and personal expenses of foreign missionaries, and the coming harvest promises to be far beyond the strength of the reapers, unless their number be speedily doubled or trebled. If any Korean Christian has not an evangelizing spirit, his fitness as a candidate for baptism is strongly doubted. Wherever a man or woman has taken the name of Christian, there the fact is being published and evidenced, according to that individual's light, by good works and by an effort to lead others to Christ. Each of the stronger congregations has from one to four home missionaries of its own sent out to preach the gospel in the regions beyond." Not all fields are so remarkable as this district where forty-two per cent. of Korea's Protestant converts are found.

III. The Prevailing Policy of Work. — This peninsula was entered at a period when missionary methods had passed the experimental stage, and the first missionaries were wise enough to do much thinking during the time when no very aggressive efforts were possible. The visit of Dr. Nevius of China in 1890, before much had been openly attempted, inspired several leading men to follow the plan which he had tried with mingled success and failure in his Shantung field. While one of the Methodist societies and the Society for the Propagation of the Gospel are not influenced largely by this modified form of Dr. Nevius's plan, it may be regarded as the policy of the other churches in the Empire. As it is more workable than the original scheme of Dr. Nevius, found wanting in China, some of its main features will be given.

1. *Difficulties which the plan aims to obviate* are thus stated by Dr. Avison: "You send a missionary to a country and he takes his money with him. He selects a man and pays him to be his language teacher. He wants a Christian helper and

pays him to help him preach. By and by he gathers around him a few Christians and in a little while they want a church building in which to worship; and again the missionary puts his hand into the treasury, brings out the money and builds a church. Then they want some one to take charge of the church and there are the current expenses to meet. Again the missionary is called upon; getting mission money, he pays the running expenses of the church. By and by they want a preacher, but before they can get the preacher they must have the man educated; and so the missionary comes again to the front and builds a school and equips it and puts in his teachers and produces more teachers and preachers and gives them to the church. But having taken these men from their work and educated them and put them into the church where they are not able to carry on their ordinary work, why of course the missionary must come on again and pay these men. Very soon the missionary, instead of being simply looked upon as a preacher of the gospel for these people, introducing a principle into their minds which is to develop and make them into a different class of men and women, is regarded as the banker of the church and of the people, and this is viewed as his chief use. . . . It is not hard for a man who does not believe anything particularly, to believe in Christianity. He is ready to profess his belief in God, in Christ, in anything, if he can see five or ten dollars a month at the other end of it. So there is a tendency for men to come to the church, or to apply for membership in it, and to be very religious and devout, so that they deceive even the missionaries. Such men get into the church with the idea of being preachers or teachers or any thing that brings in money. So we are apt to develop men who are not sincere in their professions of belief. Then they are sent out to preach and are paid by the missionary. Those to whom they preach, knowing that they are paid for their preaching, smile, saying: 'That is all right; he knows what he is about,' being suspicious of his preaching. How much will they believe of what he tells them?"

2. Some of the *leading principles of this scheme* as set forth in a paper read at the Ecumenical Conference of 1900 and prepared by its leading Korean exponent, Dr. Underwood, are the following: (1) No complete church organization is aimed at at first; it is made as simple as possible, and the leader may be one of the deacons or an elder. (2) Church architecture is adapted to the style and ability of the people, churches being well built and in accordance with native ideas in cities, and small thatch-roofed chapels sufficing in places with few Christians. (3) The responsibility of giving the gospel to the heathen is placed upon the converts, thus developing local responsibility and individual activity. Often the Christians send out selected men to preach in their stead, and in exceptional cases the societies bear half of the expense of helpers sanctioned by the mission. (4) Where congregations warrant it, church schools should be supported by the church, under missionary or other competent supervision. (5) High schools, or academies, should be provided by the mission at its larger stations, the mission furnishing the foreign teacher, most of the salaries of the native teachers and the beginning of an educational plant. From the outset the natives are to pay for lighting, heating, janitor and the board of pupils. (6) Training the workers is confessed to be the great problem, as yet unsolved. Still they believe that a satisfactory pastorate will yet be secured, and meanwhile the leaders in city and country work are gathered into Bible and training classes once or twice a year. The instruction there given is very biblical and practical, and the occasion of their coming together is made use of for special evangelistic efforts. These training classes are also invaluable in other directions, as witness this extract from one of Mr. Baird's reports: "Their talking together about their common faith and hope, their stories of persecution and their accounts of the pain and sorrow connected with tearing loose from heathen superstitions, their prayer and song together in praise of a common Lord, have much to do in eradicating long-standing local and sectional jealousies and helping fulfill the Lord's

prayer that 'they may be one.'" (7) A new departure is made in that native Christians are required to pay for books and other publications at a price almost meeting their cost. (8) Similarly, in medical work natives pay for medicines, food, etc., at the hospitals and dispensaries; while the rich pay full price for everything of the sort.

3. Naturally *difficulties* have beset the enterprise. The fact that other plans are being followed by some of the missionaries in the same field occasions discontent on the part of many of the Koreans who are not willing to make much sacrifice for the gospel's sake. Then the poverty of the Christians is very great. Dr. Underwood says on this point: "A man with a capital of one or two hundred dollars would be considered well-to-do and almost a gentlemen of leisure. The poorer classes, from which in the main our church members come, live largely in low-thatched mud huts with one, or perhaps two, small rooms with a hole in one side covered with paper in lieu of a window and a small rough lattice door. Shan-tung is, I believe, classed as one of the poorer provinces of China; and yet Chinese merchants, carpenters, builders and others from that section who have come to Korea, tell us that the Koreans are far poorer than the men of their province. It certainly cannot be said that the measure of success that has been meted to our work is due to Korea's wealth." A peculiar temptation arising from the poverty of the higher castes causes trouble. Those who have no money to aid in church-building and who are too high in the social scale to do manual labor, strongly object to aiding the enterprise. The difficulty has more than once been overcome by the missionary who takes off his coat and joins the church members in doing any menial work that is called for in building. As for the very poor, contributions in kind enable even these to do some little thing for the work.

4. That *the plan succeeds* has already appeared. Dr. Underwood points to the 186 Presbyterian churches in Korea, out of a total of 188 at the time of writing, which are entirely

self-supporting. They had an adult membership of 2,873, who during the preceding year contributed out of their deep poverty Yen 6,274.43, about $3,200. At a rate of $1.50 per day, which a laborer of their type might receive in America, this would be equal to about $32,000, a contribution of $11.13 per member. And this remarkable sum does not include a large amount of produce of various kinds and voluntary labor coming from these members. The greatest value of the method, however, is that exemplified in the Pyeng Yang field, described above.

IV. A Hopeful Outlook. — 1. *Government favor* has been almost continuous in recent years. The relations between the Emperor and Dr. Allen, who opened the country to the foreign missionary and who is now United States Minister to Korea, are very cordial; and women physicians have had a strong influence in his palace. The heir-apparent was sent to America in 1897 by the Emperor to pursue his education under the oversight of Secretary Ellinwood of the Presbyterian Board, North, another indication of friendliness to missions. Indeed, all who have the country's welfare at heart recognize the importance of the new life that comes from Christianity, even if they are not as frank as one of the Korean leaders who said to Mr. Speer: "The only hope of the country is in the churches. There is no moral character in Korea. It is being created in the churches. There is no cohesion, or unity, or confidence among men. There is no company of men, however small, capable of acting together. The churches are raising up bands of men who know how to combine for a common object, who are quickened intellectually, and are full of character, courage and hope. To convert and educate the common people is the only hope of the land." These facts ought to encourage the friends of missions, even in the face of possible impending calamity arising from the chronically predicted conflict between Japan and Russia over this fair apple of discord.

2. One gains the most hopeful presages for the future of the Korean Church from the *lives of many of its leading Christians*. Multitudes of the church members are ignorant and

stupid, as well as unclean and erring. But that they are likely to endure for Christ's sake was abundantly proved when in 1866 the river Han ran to the sea red with the blood of thousands of Catholic believers who met death rather than surrender their faith. It is these Christians, and not so much the missionaries, who are doing the marvelous work of evangelizing northern Korea. And it is they who furnish the material for such touching character studies as appear in the pages of Mr. Gale, or in the more vivid pictures from Korean life drawn by Mr. Speer — such, for instance, as the account given in his "Presbyterian Foreign Missions," pages 169-172, of the examination of the candidate for Church membership in the Pyeng Yang Church, or the inimitable sketch of Blind An, converted sorcerer and preacher to women, found on pages 175-178 of the same volume.

3. The well known traveler, Mrs. Bishop, in her work on that land, depicts a scene at Pyeng Yang which rightly symbolizes the *Christian situation in Korea.* Describing the meetings with inquirers and Christians, she says: "At all these evening meetings the room was crammed within and without by men, reverent and earnest in manner, some of whom had been shunned for their wickedness even in a city 'the smoke of which' in her palmy days was said 'to go up like the smoke of Sodom,' but who, transformed by a power outside themselves, were then leading exemplary lives. There were groups in the dark, groups round the candles on the floor, groups in the doorways, and every face was aglow except that of poor, bewildered Im. One old man, with his forehead in the dust, prayed like a child that, as the letter bearing to New York an earnest request for more teachers was on its way, 'the wind and sea might waft it favorably,' and that when it was read, the eyes of the foreigners might be opened 'to see the sore need of people in a land where no one knows anything, and where all believe in devils and are dying in the dark.'"

Later this same Christian traveler writes a *stirring appeal* to the Presbyterian Board: "The Pyeng Yang work which I

saw last winter and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. It shows that the Spirit of God still moves on the earth, and that the old truths of sin and judgment to come, of the divine justice and love, of the atonement and of the necessity for holiness, have the same power as in the Apostolic days to transform the lives of men. What I saw and heard has greatly strengthened my own faith. Now a door is opened wide in Korea, how wide only those can know who are on the spot. Very many are prepared to renounce devil worship and to worship the true God if only they are taught how, and large numbers more who have heard and received the gospel are earnestly craving to be instructed in its rules of holy living. I dread indescribably that unless many men and women experienced in winning souls are sent speedily, the door which the Church declines to enter will close again."

XI

CHINA AND ITS DEPENDENCIES

PART I. — GENERAL

I. The Middle Kingdom. — The most populous empire in the world and one whose territory exceeds that of all other powers, save that of England and Russia, has at the close of the century attracted the utmost interest, owing to the startling events of the year 1900.

1. *Extent.* — The *Chinese Empire*, about one-third of whose area constitutes China Proper, covers a territory almost one-eleventh less than that of Europe, exclusive of Russia. It is more than one-third as large as the continent of Africa and its area equals that of the United States, the provinces of Ontario and Quebec and all of Mexico to a point beyond the Isthmus of Tehuantepec.

As to *China Proper*, it is equal to nearly one and a half times that part of the United States lying east of the Mississippi, and so would furnish material for ten United Kingdoms. If Mukden, in Manchuria, were placed upon Boston, which has approximately its latitude, China's southernmost island would lie upon Yucatan, and Havana would correspond in approximate position with Canton. Kansas City would then be near the northwestern boundary, if the extension of Kan-su be excluded, and the northern border would correspond to a line passing through Chicago and Detroit back to Boston again. It will thus be seen that all of China, with the exception of a narrow southern fringe, lies in the temperate zone, and that very little of it reaches much higher than the northern boundary of Massachusetts.

2. *Configuration.* — This great Empire is often regarded — especially since the recent war has called attention to its northeastern section, — as a land of level plains, a most erroneous impression. If China Proper is divided by the meridian passing through Canton and by the parallel drawn westward from the mouth of the Yang-tsze River, it may be roughly stated that the level plains of China are found in the northeastern section, while its hills constitute the southeastern portion. To the west of the Canton meridian the country is essentially mountainous, the ranges increasing in height as they pass westward toward the lofty mountains of Tibet.

Another feature that strikes one as the map is examined is its *regular coast line,* only broken by the camel-head promontory of eastern Shan-tung. It will be further noted that if the stationary leg of a compass is fixed on the city of I-chang located on the middle Yang-tsze, and the other leg describes a circle with a radius reaching the coast, all of China Proper will be included within it with only a little of the dependencies in addition.

3. *Scenery.* — This differs greatly according to the varied character of the country. In *the Great Plain* of the northeastern section, some 700 miles in length and averaging perhaps 200 miles in breadth in the North and 400 in the South, the scene is a distinctively agricultural one. Vast populations are here dwelling in villages, which are surrounded on all sides by carefully cultivated farms or gardens. A census made by missionaries has shown that quite a territory of farming country in Shan-tung contains an average of over 2,000 inhabitants per square mile, while in the southeastern section of the plain one of the islands at the mouth of the Yang-tsze, containing 400 square miles, has a population of 2,000,000 industrious peasants and fishermen, an average of 5,000 per square mile. Naturally such districts are characterized by abundant life and the absence of trees and waste lands; though, owing to the inundations along the Pei-ho and Hwang-ho, considerable territory is annually flooded and hence is not very populous. Compact col-

lections of one-story houses embowered in trees form the centers whence, early in the morning, all available workers swarm into the adjacent fields there to spend the day in the unsurpassed industry of the Chinese farmer. In the winter the ground appears perfectly barren, since all vestiges of life, even to the roots of wheat and stray grass, are pulled up for use as fuel. This apparent barrenness, however, is compensated for after the summer rains begin in July by the colossal mosaic made up of vegetation of every hue, disposed in varying patterns according the crop and size of the holding.

The southeastern corner of the Empire is a region of hills which are cultivated sometimes to the very tops, though they are often wooded on their summits. The most populous of all the provinces is here found, namely, Fo-kien. The characteristic feature of this portion of China is the life along the rivers and manifold canals. Not only is the number of junks and smaller crafts beyond computation, but a large stationary population is also here found living in house-boats. Industries of various sorts are being carried on either on the water or along the banks. This is the section of the Empire where missionaries are best able to travel from point to point at every season of the year, though in the northern belt of provinces their fellow-laborers in the dry season can penetrate to any given town with greater ease because of the omnipresent cart or wheelbarrow.

The *western two-thirds of China* are not so uniform. Lofty mountains are a barrier to ready communication between the various sections, and agriculture is confined to the valleys or favorable mountain slopes. The mountain regions in some sections are characterized by mining life, while in the North especially are seen miles upon miles in the aggregate of most magnificent and deadly poppy fields, covered at the proper season with a population intent on gathering the juice for opium manufacture. In the extreme Northwest the region is decidedly forbidding and, to a large extent, barren; while the southern section of the country is marked by abundant forests.

4. *The soil* of China, especially in its northeastern, northern and middle-western sections, is most fertile. Much of the provinces of Shan-si — known as the granary of the Empire — and Shen-si are as fertile as the Great Plain, owing to the fact that the loess formation here abounds. In no section of the world is this deposit so remarkable and used to so good advantage. On the plains, especially where the rivers overflow somewhat during the rainy season, an annual deposit of loess gives great fertility to the soil. In the mountain regions this same formation furnishes many of the inhabitants with their cave-like houses, as well as with a productive soil.

5. *Mineral Resources.* — China is distinguished among the nations for its marvelous mineral resources. While the precious metals and almost all the baser ones are present, the Empire's greatest wealth lies in its coal and iron mines. The coal measures are estimated by some to equal those of all other coal fields of the world put together, and certainly they cover regions at least five times as great as the coal measures of Europe. Iron ore, which in many cases is of the finest quality, is also very abundant. These two sources of wealth have been reserved for the time when modern inventions can make them most valuable. Naturally they are the objects of desire on the part of a horde of Western syndicates. Next to the province of Shan-si in richness of mineral resources is the southern-central province of Kwei-chau. Salt-wells in the West furnish a marvelous exhibition of the patience and ingenuity of the Chinese, who have been known to spend as much as forty years in drilling a single artesian salt-well. Natural gas has been used for generations in the evaporation of this brine.

6. *Intercommunication.* — Though China is traditionally said to possess 20,000 *roads*, few travelers have the hardihood to assert that they have seen any outside of the ports that deserve the name. They are not kept up with any degree of efficiency and are most wearisome to the one employing them. Springless carts, creaking wheelbarrows with an immense wheel projecting through the center, litters swung between

two fidgety mules and horses and donkeys are the chief means of conveyance where roads are largely used. In the South, and among the mountains, the sedan chair, or a rude contrivance, a mountain chair, is used along the narrow foot-paths which do not deserve the name of road, even according to the most charitable construction of the term.

The water-ways of China are her greatest dependence. On the great highway of the Empire, the Yang-tsze, known as her girdle, — steamers abound. Ocean vessels of over 1,000 tons burden reach Han-kau, 680 miles from the sea, while steamers of 600 tons ascend to I-chang, just below the rapids. The rapids themselves cannot be passed by boats of over 150 tons. The affluents of this mighty stream, especially those flowing into it from the north, are navigable, as are many of the other rivers, especially the Hwang-ho, the Hsi-kiang and Pei-ho, which are the other principal rivers. When it is recalled that the Yang-tsze alone has in its system some 12,000 miles of navigable water-ways which penetrate nearly half of China Proper, it can be seen that "no country can compare with her for natural facilities of inland navigation." The *lakes* of the Empire are unimportant, though picturesque, and the seat of a very abundant life. The Chinese have utilized commonly disused sources of labor to make these waters productive. Children are very largely employed in caring for vast flocks of artificially hatched ducklings, and even roosters are sometimes trained to keep this brood in order by flapping the wings and crowing lustily. A common sight is the trained cormorant which does most effective fishing for its master.

7. *The Climate of China.* — While the Chinese themselves regard the three provinces composing its southern and tropical tier as the unhealthful section of the Empire, there are many regions where malaria is more or less abundant; yet it may be said that its climate is much cooler than that of any great section of the same latitude. One drawback, however, is the high range of temperature. Hot summers alternate with cold winters, these extremes being much greater in the North. The

northern provinces are among the most healthful in the world, save for two months in the summer.

II. The Chinese. — 1. *Number and Distribution.* — The fact which most impresses itself upon the traveler is the vast multitudes in China. Estimates vary widely as to the total population, the range being from 227,000,000 to upward of 400,000,000. The recent authorities incline to a population for China Proper of from 350,000,000 to 386,000,000. As we have seen, that of the Great Plain — especially in Shan-tung — and of the province of Fo-kien, is most dense; but in general the seaboard and the Yang-tsze provinces have a population averaging some 400 per square mile. The northwestern and southwestern provinces are least populous; and even in the densely settled province of Shan-tung the possibilities of production have not been exhausted. Mountain regions now sparsely settled are destined, with the exploitation of mines, to attract a far larger number of people.

2. *Their Economic Value.* — Not only do the Chinese outnumber every other nationality, but they also surpass their rivals in Asia and in the West as an industrial factor. Most of them are employed in agriculture. Nowhere is it held in greater honor. "Nowhere, perhaps, is more care shown in the cultivation and irrigation of the ground, the selection of seeds and of the best varieties of cultivated plants, and the utilization of manure, above all domestic manure. Small holdings and spade industry are the general rule, and large numbers of plants are first sown in seedling beds, the seedlings carefully selected and transplanted. The soil and climate combine with this industry to bring forth remarkable abundance in many parts of the country." In other callings the Chinese show remarkable endurance and great powers of imitation; while as tradesmen and bankers they are not surpassed by any nationality in the world. This is evidenced by their record in countries to which they have emigrated from New York westward around the globe as far as the shore of Africa. A most competent authority who has explored China more extensively than any one else, and

studied it scientifically and economically, Baron Richthofen, maintains " that in the struggle for existence the Chinese have the advantage of the inhabitants of the tropics and over uncivilized races generally, of restless industry; over the people of Europe, that of extreme thrift; and apparently over the other inhabitants of the earth, that of being suited to any climate." Naturally, therefore, he looks upon the possibility of their adopting the usable elements of our civilization as a danger to be dreaded by the rest of the world and as introducing competition of an extremely formidable character. In this fear of the so-called " Yellow Peril," citizens of the United States and Australia especially share; in the tropics they are more readily welcomed.

3. *Their homogeneity* is another most striking characteristic of this race. A common written language and uniform customs and religions, together with their isolation for ages from surrounding nations, have made them a practical unit. A patriarchal government based intellectually upon a common literature, which is the stepping-stone to all official employment, has welded them together with iron bands; so that to-day they present a united front to the Powers of the West.

4. The Chinese are unexplainable without bearing in mind their most distinctive characteristic, namely *love for antiquity.* While the early traditions of the country reach back into uncertain mists, it is probable that most of the history dating from forty centuries ago — nearly a thousand years before the earliest assured event in Greek history, the Dorian invasion, and a century before Abraham was born — has a strong foundation in actual facts. At the early period mentioned, there appears to have been in North China, in the province of Shan-si and Shen-si, a race hailing from the region south of the Caspian, with institutions, government and religion, with a fairly well developed literature and a knowledge of sciences and arts. So prematurely did the Chinese possess institutions adapted to the highest welfare of the people and a literature calculated to meet their needs, that their development was arrested. Hence

one finds in the "Erh Ya," Ready Guide, — claiming to be the work of Duke Chou, 1100 B.C., though largely added to as late as A.D. 280. — descriptions and cuts of ancient tools and implements which are substantially the same as those in present use. This book itself is perhaps the oldest philological work extant and is still in use by scholars. The memorizing of these ancient Classics and their necessity as a preparation for official life, together with the comparative crudeness of surrounding countries, — have confirmed the Empire in thus clinging to the past. The claim made by Confucius in the "Analects" is the head-line which might be truthfully written over every page of Chinese history, "A transmitter and not a maker, believing in and loving the ancients." Conservatism, however, has been of some advantage to the nation; since great essentials have after careful scrutiny always been accepted from without, when believed to be of advantage to the people. The past decade has shown that the Chinese have now reached a stage where slavery to the past is willing to yield to the freedom of a brighter future.

5. *Chinese Language and Literature.* — Their *isolating language* has done as much as any single factor perhaps to make them a separate people. It is monosyllabic in character and consequently possesses comparatively few distinct vocables, the number heard in the court dialect of Peking being only 421; though in other parts of the Empire, especially in the South, this number is considerably increased. This has made necessary the introduction of tones, — four in Peking, and as many as twelve in the South. These tonal distinctions practically increase the number of vocables; but in addition synonymous words are grouped into dissyllables, while numeratives, enclytics and conventional phraseology combine to make one's meaning understood.

The written language, or wên-li, is intelligible to all who read throughout the Empire; though the pronunciation of these ideographs varies as much as the names of Arabic numerals in the various languages of the world. These characters in the

Imperial Dictionary of Kang-hsi number 44,448; yet the first degree graduate does not need to write more than 6,000 of these, while 12,000 would be an abundance for even the most scholarly use. Having no alphabet, the Chinese have shown marvelous skill in arranging this mass of arbitrary characters so as to be readily found by their radicals.

The *literature*, encased in these hieroglyphs like flies in amber, is one of the wonders of the world. Dating back for upward of 4,000 years, one finds here the wisdom of the ages. The early records as made current through Confucius are strongly moral in tone; and though having mainly to do with government and popular ceremonials, they have entered into the warp and woof of the entire popular life. The system of civil service examinations based upon this literature is perhaps the most remarkable in the world; albeit the material is not adapted to modern conditions. One point differentiating the canonical literature from that of all other peoples, is its extreme purity and the absence of mythological elements. It must be confessed, however, that with the exception of countries like Japan and Korea, where the Chinese written character is largely used in connection with vernaculars differing entirely from the written tongue, China presents greater linguistic obstacles to the missionary than any other land.

III. Chinese Religions. — The missionary is at first surprised to see in China no marked expression of the religious life. In passing westward through Japan or approaching by way of India, he notes evidences of religiosity on every hand. In China, the temples are oftentimes dilapidated and but little frequented, and indications of a strong hold of religion on the people are almost wanting. Another fact that causes surprise is the lack of religious convictions on the part of most of the Chinese. Religions are like so many remedies to be used in case of necessity, each one for a particular need. *The orthodox faiths* of the people are three:

1. *Confucianism* is by all means the most highly respected and is the only one confessed to by the literary men. It is based

upon the Five Books and Four Classics. Its great high priest is the dead Confucius, known as K'ung-Fu-tzŭ, the master K'ung. He is the "Throneless King" of nearly twenty-five centuries and of one-quarter of the human race. No other mere man, Buddha not excepted, has so extensive an influence as he, nor set such an ineffaceable stamp upon a nation. Unfortunately Confucianism is atheistic in tendency and its official expounder, Chu Fu-tzŭ, has, since the twelfth century, made this highest faith extremely materialistic, despite the fact that the earliest books give indications of a Supreme Being who was possessed of personality and who easily outranked the objects of nature, which, even in that early age, seem to have been simultaneously worshiped.

2. *Buddhism* is an exotic germ brought into the Empire some time before the Christian Era, though it did not gain a positive foothold until about the time of St. Paul's death. It is of the northern type, and hence is far more acceptable to practical men than the cold and cheerless views of Southern Buddhism with no higher goal than Nirvana. It has been of benefit to China in that it has helped the language somewhat in the way of lexical arrangement and also because of its contribution to the idea of a future life, about which Confucius had been practically silent. Its celibate priesthood is sunken in ignorance and commonly very quiescent. Nothing like the preaching or religious instruction, so prevalent in Buddhist temples of Japan, is regularly known in China. A few Sanskrit phrases, the endless repetition of O-mi-t'o Fo, and the post mortem services of its exacting attendants, are the main features of Buddhist life; though it is popularly exhibited in the "release of life," leading often to the capture of birds, in order that they may be set free for a price. A few works of charity are other manifestations of this faith.

3. *Taoism*, standing third in the common formula, anteceded Confucianism in the person of its founder, Lao-tzŭ. Its canon, the Tao-tê Ching, can be read in a little more than half an hour, being less than half the length of St. Mark's Gospel

and thus the shortest of sacred books. There is scarcely a point in this faith which is not controverted, — the meaning of the word Tao, for instance, being most variously explained. It contains some teachings of the very highest character, Lao-tzŭ being called China's Pythagoras, "the first great awakener of thought." Under later Taoist leaders, it degenerated until it has become the most irrational of beliefs, and has been the basis of most of the popular superstitions. This sect has, however, given to China one of the most widely read religious books of the Empire, the Kan Ying P'ien, or "Book of Rewards and Punishments." So far is it from being imaginative or fanciful that it is little else than a list of virtues and vices which are to be cultivated or avoided. It is thus a system of moral book-keeping between man and the spirits, the spirit of the hearth enshrined in the kitchen god being a sort of detective to check up the facts.

4. The *worship of ancestors*, resting upon vague, historical foundations, is the leading factor in China's religious life, which cares comparatively little for the ethics of Lao-tzŭ and of the great K'ung Fu-tzŭ and his Chinese Plato, Mencius, or Mêng-tzŭ. The basis of Chinese ancestral worship is found in the belief that a man possesses three souls, which after death reside in the ancestral tablet, in the tomb and in Hades respectively. These souls have the same needs after death as before, the satisfaction of which rests with survivors, especially the eldest son of the deceased. To meet these needs, clothing, household articles, money, etc., made of paper, must be transmitted to the spirit-world through fire, thus becoming invisible and so suited to invisible spirits, while food can be immediately partaken in its essence by the spirits. The government of the lower world is the counterpart of that in China, and officials of Hades are open to bribery and look upon the outward appearance, just as in earthly ya-mêns. This not only calls for much paper money, but also for the assistance of a corrupt horde of priests who mercilessly fleece survivors. The system presupposes that disembodied spirits are more power-

ful than in life, and if their wants are not fully supplied, they can, and probably will, bring varied calamities upon their posterity. Fear thus becomes the all-powerful spur to filial piety toward dead ancestors.

5. *Chinese Geomancy.* — Space does not permit a full statement concerning other forms of nature worship. Fetishes and totems are practically if not theoretically powerful, while animal worship is quite common, especially in the case of the hedgehog, fox and snakes. A far more important place, however, in the popular esteem is occupied by the great mass of superstitions known as fêng-shui, literally wind and water. While it may owe most to the Taoists for *its development*, it is the product of superstition-mongers of all the sects. Though founded on one of the most ancient classics, the Yi Ching, it became systematized only in the twelfth century; yet in seven hundred years it has become " one of the most gigantic systems of delusion that ever gained prevalence among men."

Evidences of *the power of this system* are seen almost everywhere. Graves with their armchair configuration in the South, crooked streets, blank walls and screens to prevent spirits from gaining impetus through rectilinear motion, pagodas and temples erected to improve fêng-shui, the location of Peking and of the mausolea of grandees and emperors, theories about the height of new buildings near older ones, hostility to two-storied houses of foreigners and spires of Christian churches, and the prevalent dread of telegraphs, railroads and mines, so fearfully inimical to good luck — these are a few samples of many. In a word the universal fear of bad fêng-shui is expressed in their proverb, " A real man would rather die than to have his eyebrows inverted," i. e., lose his luck. And the key to this most enthralling system of superstition is held in the itching palm of the crafty geomancer, usually of Buddhistic or Taoist faith.

IV. China's Sanguinary Awakening. — This is not the place to rehearse the various steps by which, from the day when Marco Polo's fascinating account of Cathay first astonished

Europe, the Occident has attempted to enter the confines of the Middle Kingdom. The Opium War with Great Britain in 1841-42 was the first great stroke of modern China's destiny, and other wars have opened still wider her brazen gates. The recent encounter with Japan and the consequent entanglements with Russia and Great Britain, together with the seizure by the Germans of Kiao-chou in eastern Shan-tung, were the outstanding events which hastened the catastrophe of 1900. A more careful view of the situation, however, will reveal other important elements in the recent awakening.

1. As affecting the Chinese people the foremost of these factors is *industrial* in character. In a land of dense populations, where competition is intense and capital almost entirely wanting, the extensive importation of foreign goods has greatly crippled house industries. This is especially true where foreign cottons have been largely sold. Moreover, the introduction of steamers and railroads and of cotton and silk mills, thus far only in the initial stage, has greatly incensed multitudes of the Chinese who see employment taken away from them without adequate compensation in the way of other substituted occupations. Thus the tearing up of the railroad in the summer of 1900 was largely instigated by boatmen and carters of Tungchau, who had been deprived of the means of livelihood through the railroad from Tientsin to Peking. While these inventions might ultimately prove of great benefit to the people at large, their rapid introduction would lead to a far greater disturbance of normal conditions than was experienced in England when machinery first threatened the ordinary artisan.

2. The *encroachment of foreign Powers* above alluded to had the same effect upon the Government that manufactured goods and improved means of communication exerted upon the common people. Not only did the rulers of the Empire see strategic points like Port Arthur and Wei-hai-wei occupied by leading nations of the West, but Germany had also invaded her Holy Land, the province of Confucius and Mencius; Great Britain had extended her Hongkong possessions on the adja-

cent mainland; France, after gaining a foothold, was clamoring for a southern sphere of influence; Japan had practically promised to her the first right to China's most populous province, Fokien; and even feeble Italy put in a claim for San-mên Bay. The open-door scheme of America and Great Britain, which brought the manufactures of the West into the populous provinces bordering on the Yang-tsze, was another menace. The natural inference of the Emperor and his advisers was that China was rapidly being seized; for, aside from the sections mentioned, the Powers had by a more or less tacit understanding secured a mortgage upon all the important portions of the Empire. Hence they must face the question of speedy impotence, or else of actual division of the country into spheres of influence.

Dissatisfaction with foreign governments was increased by the emergence of a large number of *Western syndicates* seeking rights of every description, which would deprive China of her most profitable possessions. Many of these, backed by their governments, had secured concessions which, when more fully interpreted, involved China in serious international entanglements. Each nation seemed determined to outdo other Powers in the number of concessions secured; so that Peking and Tientsin were scenes of most unrighteous contests for rights that were palpable and egregious wrongs.

3. Coincident with the condition just alluded to was the rise of a coterie of *reformers*. A few keen men, most of them comparatively young, saw the inevitable, and realized that continued national existence demanded marked changes. Those which occasioned the greatest opposition had to do with the examination system which affected all literary men of the Empire. If the stilted and useless wên-chang, or literary essay, to properly write which demanded the strenuous study of years, was to be superseded by a knowledge of Western sciences and inventions, Christian converts, who practically alone possessed this knowledge, would, with their few years of study, carry off the prizes which multitudes of scholars of the old school

had long striven for. This meant poverty to vast multitudes; since the popular proverb expresses the great aim of Confucian scholarship, namely, "Study books to become an official." Being an official was synonymous with richly lining one's nest with gains, for the most part ill-gotten. Moreover, the reformers advocated changes in government which would reduce the number of offices for which so many were striving. Industrial complications, anticipated because of the proposed introduction of many modern methods and inventions, had an undoubted influence in stirring up the people against the new régime. The arch-reformer, K'ang Yü-wei, found in the Emperor, however, a willing hearer. His Imperial Majesty read a large number of books prepared by missionaries and other Occidentals, and even began the study of English. At this juncture the Empress Dowager appeared upon the scene and by the coup d'état of 1898 shattered the glass castles which the Emperor and the reformers had so laboriously erected. The Emperor's revolutionary edicts were mostly rescinded and reaction was the order of the day.

4. *Religion* was made at once the scapegoat and means of upbuilding the Dowager's régime. According to existing treaties, the only foreigners who had a right to reside outside the ports and the capital were the missionaries. In the ports an uprising against foreigners was practically impossible, owing to the ever-present gun-boat or soldier. In the remote regions of the Empire where the missionaries were scattered, there was no such powerful arm ready to defend, and hence in those places friction often led to serious consequences. Law-suits or political intervention frequently resulted in the loss of official position to influential mandarins. It is to be remembered that the killing of two Catholic missionaries in Shantung was the occasion of the German occupation of part of that province. At the door of Christianity was also laid the charge of inciting the Emperor and his advisers to reform; since most of the books influencing him were either the products of missionaries or of mission presses.

On the other hand, the *religions of the Empire* played an important part in the initial impulse of the revolution. A sudden recrudescence of religious fervor was simulated and the cry, "The gods in danger!" aided in inciting the populace, especially when ancestral worship, which had been opposed by both Catholic and Protestant, became the central point of emphasis. Many of the Boxer posters placed in the forefront the religious dangers with which the Empire was threatened. Actual conflict between these hordes and Catholic Christians only deepened the animosity felt toward this form of Christianity, which had previously been often engaged in law-suits with disastrous results to officials. For these reasons, and also because of the eternal enmity between light and darkness, books had been written and pictures used with the intent of inflaming the people against the only foreigners with whom most were acquainted, the missionaries. This had been true, more or less, throughout the whole decade, but increased in intensity in 1899 and 1900.

5. *The Boxer outbreak* was a natural sequence of the conditions and events just narrated. Starting as the work of secret sects, which have for centuries been a source of terror to the Empire, bands of men in the province of Shan-tung began to practice a rude sort of gymnastics, combined with an equally crude form of hypnotism, supposed to render the Boxers invulnerable. Some of them having practiced in Peking before high officials, these men became convinced, as did the Empress Dowager, of their invulnerability and consequent value in this time of crisis. Apparently believing that with such allies she could drive out the hated foreigner, a secret edict was issued, ending with this statement: "Let no one think of making peace, but let each strive to preserve from destruction or spoliation his ancestral home and graves from the ruthless hands of the invader." The die had been cast, and all the world knows the series of events which make the year 1900 the annus mirabilis in a century full of marvelous happenings. Every one remembers the details of the siege in Peking of represen-

tatives of the great Powers of the Occident, and the virulent hatred which put to death missionaries and Christians of the Protestant and Catholic faiths, not so much because they were Christians, as for the reason that they represented the hated foreigner. In a brief summer the work of 300 years of Catholic missions and of almost a century of Protestant effort was either destroyed or most seriously crippled. As to Western civilization, the beginning of the new century presents problems of great complexity, with the probability that civilization and its handmaid, Christianity, will solve them, and soon make more rapid strides than ever before.

V. MANCHURIA.— This dependency, equaling in extent the New England and Middle States, plus the two Virginias, Ohio, Indiana and Michigan is the home of the Manchus, China's present Imperial rulers. Russia's essential occupation of the country, despite the opposition of China, has brought Manchuria prominently before the public.

1. Of *the country itself,* which, as its Chinese name indicates, consists of "Three Eastern Provinces," Captain Younghusband thus writes: "The fertility of the soil is extraordinary; the plain country is richly cultivated and dotted over with flourishing villages and thriving market towns, and the hills are covered with magnificent forests of oak and elm. The mineral resources are undeveloped, but coal and iron, gold and silver, are known to be procurable. The climate is healthy and invigorating, but very cold in winter, when the temperature varies from 10° F. below zero in the South to 40° or more below zero in the North." Native poets regard it as "the fairest land in the world, with its woodlands, sunny glades, and sparkling streams, all bathed in the bright atmosphere of heaven." Until the trouble with Russia, in 1900, the native Manchus had been constantly drawn off to reënforce Manchu garrisons, in China, while an ever-increasing tide of Chinese had been pouring in. This immigration has received a temporary check, and, with brigandage so common in the northern provinces of Manchuria, further development is now arrested.

2. *Its people* are estimated as numbering from 7,500,000 to 23,000,000. These are almost all Chinese, though the ruling spirits are the comparatively small Manchu element. Their national customs and even their alphabet and language are passing rapidly away before the conquering Chinese, who were originally banished from Manchuria as convicts or noble exiles. Dr. Williams regarded the Manchus as the most improvable race in Central Asia, if not on the continent. The people as a whole are better off materially — receive higher wages and are better clothed and fed — than in any other part of the Chinese Empire. Though moral and spiritual culture — prevailing religions are those of China — have not kept pace with material advancement, the Pentecosts of the past decade, witnessed in the southern half of the country, show that Manchuria is likely to be one of the most inviting fields for Christian missions.

VI. Mongolia.— 1. *The Land of "the Brave."*— This extensive upland country, stretching westward from Manchuria, is more than thrice as extensive as its eastern neighbor, and fully two-thirds as large as China Proper. The southern portion of it, with the exception of the work of the early representatives of the London Missionary Society, who labored in the North, has been practically the only field occupied by Protestant missionaries. This section, lying south and southeast of the desert regions, is an elevated plateau of rolling prairie, sparsely covered with grass, upon which flocks and herds pasture. Nomad life gives character to the scenery. Scattered here and there over the prairie are clusters of circular felt tents, surrounded with the inevitable stacks of argol — dried dung, used as fuel — and with swarms of children and wolfish Mongol dogs. Prayer flags fluttering over the encampment, horsemen watching their widely scattered herds of cattle and camels, lazy lamas on pilgrimage, possibly a group of mounted soldiers of mediæval appearance pricking over the plain, and, above all, a sky of fleckless azure, vocal with sky-larks and overarching a land blue with forget-me-nots, are features in an August

landscape. The land of the agricultural Mongol on the Chinese border differs in no essential respect from North China.

2. While *the Mongols* do not now suggest their name, signifying " brave " or " courageous," it is to be remembered that they are of the same Tatar race that sent the armies of the Khans, Genghis and Kublai, to the very heart of Europe during the twelfth and thirteenth centuries. Professor Douglas says of Kublai Khan, an Emperor of the Mongol dynasty: "Never in the history of China was the nation more illustrious, nor its power more widely felt, than under his sovereignty. At this time his authority was acknowledged from the Frozen Sea almost to the Straits of Malacca. With the exception of Hindustan, Arabia and the westernmost parts of Asia, all the Mongol princes, as far as the Dnieper declared themselves his vassals, and brought regularly their tribute." In addition to their supreme characteristic of religiosity, the Mongols are hospitable, addicted to cattle stealing and strong drink, good-hearted, lacking in foresight, and abounding in laziness and dirt.

VII. TIBET AND HSIN-CHIANG. — These two dependencies, the former occupying "the roof of the world," and the latter including in a nineteenth province all the rest of Chinese Central Asia north of Tibet, are described in Chapter XIX, since only a bare beginning has been made in their evangelization.

PART II. — MISSIONARY

I. THE MISSIONARY FORCE AND ITS DISTRIBUTION. — A serious difficulty is encountered in attempting to report the statistics of Chinese missions. At the time when data had to be applied for in order to enter them in Volume II of the present work, very few of the missionaries north of the Yang-tsze River had returned to the field. To give only those figures that could be ascertained on January 1, 1901, would, accordingly, be to wholly misrepresent the missionary situation in that

Empire. On consultation with board secretaries and Chinese missionaries, it was decided that, as most of the stations formerly occupied will doubtless be soon reopened and as comparatively few of the missionaries were massacred during the Boxer uprising, the fairest approximation to truth could be gained through the statistics which have been furnished by the societies of the situation on January 1, 1900. The main error arising from this course is found in the number of Christians, many thousands of whom were slain later in the year 1900, and in the details of station force and activities.

1. According to *the figures given* in Volume II of the present work, the total number of foreign missionaries laboring in China at the beginning of 1900 was 2,785. Of these 610 were ordained, 578 were unordained men, 772 were missionaries' wives, and there were 825 other missionary women. Of the above number, 162 were male physicians and 79 women physicians. The number of native workers of both sexes was 6,388, and another important element of the force was a body of 112,808 native Christians. The leading German missionary statisticians, Professor Warneck and Dr. Grundmann, in works published in 1901, do not make use of as recent statistics, nor do they report as large a list of societies.

2. The number of missionary organizations laboring in the Empire and reported in Volume II is sixty-seven. This includes Bible societies and other organizations having foreign workers on the field, with the exception of the Mission to Lepers in India and the East, which furnishes a large plant, but depends upon other societies for its workers. While the statistics of Volume II do not indicate *the provincial distribution* of native communicants, a sufficiently accurate statement is found in the authorized translation of Professor Warneck's "Abriss einer Geschichte der protestantischen Missionen," 1901. According to this translation, the province of Fo-kien contained the largest number of Christians, 25,409, after deducting those in Formosa. Kwang-tung came next, with 15,000 Christians; Shantung, 12,500 Christians; Manchuria, 9,900; Che-kiang, 9,250;

Chi-li, 8,000; Hu-pei, 4,650; and Kiang-su, 4,570. Here Dr. Warneck gives the round numbers of Hartmann's statistics, which appeared in the May, 1900, issue of the "Allgemeine Missions-Zeitschrift." Because of an error in footing, Hartmann's 4,576 should be 4,306. Other provinces had less than 2,000 Christians each, according to the Hartmann tables, followed by Dr. Warneck. It will thus be seen that the seaboard provinces of the Empire contained by far the largest number of Christians, though missionaries were widely distributed in all of the eighteen provinces.

3. It is difficult to measure the efficiency of various boards; for the educational and spiritual qualifications of the missionary forces are a variable quality. Moreover, men like the late Dr. Faber, of the Allgemeiner evangelisch-protestantischer Missionsverein, Dr. Young J. Allen, of the Methodist Episcopal Board, South, and Timothy Richard, representing the English Baptists and the Society for the Diffusion of Christian and General Knowledge among the Chinese, have had a wider influence upon the Empire during the past few years than scores of missionaries less strategically situated and employed. If communicants are taken as the criterion, this, too, is exceedingly misleading; as some societies, like the Northern Methodists of the United States, whose number of communicants is the largest, include under this head those who are baptized, but not fully received. It may be said with a fair degree of accuracy that the *leading boards in the several provinces* are as follows: In *Manchuria*, or Sheng-king, the United Presbyterian Church of Scotland, the Irish Presbyterians and the Danish Missionary Society; in *Chi-li*, the American Board, the Methodist Episcopal Board, North, the London Missionary Society and the Society for the Propagation of the Gospel; in *Shan-tung*, the Presbyterian Board, North, the English Baptists and the China Inland Mission; in *Kiang-su*, the Presbyterian Board, South, the China Inland Mission, the Presbyterians, North, and American Methodists, South; in *Che-kiang*, the China Inland Mission, the Church Missionary Society, the American Baptist Mission-

ary Union and the Presbyterian Board, South; in *Fo-kien,* the Church Missionary Society, the Methodist Board, North, the English Presbyterians and the American Board; in *Kwang-tung,* the Basel Missionary Society, the Presbyterians, North, the English Presbyterians, the American Baptist Missionary Union, the Rhenish and Berlin Missionary Societies and the Church Missionary Society; in *Kwang-si,* the Christian and Missionary Alliance, the English Wesleyans, the Church Missionary Society and the British and Foreign Bible Society; in *Yun-nan,* the China Inland Mission; in *Sze-chwan,* the China Inland Mission, the Church Missionary Society, the American Baptist Missionary Union, the Friends' Missionary Society and the Canadian Methodists; in *Kan-su,* the China Inland Mission; in *Shen-si,* the China Inland Mission and the English Baptists; in *Shan-si,* the China Inland Mission, the English Baptists and the American Board; in *Mongolia,* the London Missionary Society, the Scandinavian Mission Alliance of North America, the Christian and Missionary Alliance; in *Ho-nan,* the China Inland Mission and the Canadian Presbyterians; in *Ngan-hwei,* the China Inland Mission, the Foreign Christian Missionary Society and the American Episcopalians; in *Hu-pei,* the London Missionary Society, the Wesleyan Missionary Society, the Swedish Missionary Society, the American Episcopalians and the China Inland Mission; in *Kiang-si,* the China Inland Mission and the Methodist Board, North; in *Hu-nan,* the London Missionary Society, the China Inland Mission, the Presbyterian Board, North, the American Episcopalians and the Cumberland Presbyterians; and in *Kwei-chau,* the China Inland Mission. It should be added that the Bible societies, especially the American, the British and Foreign, and the National of Scotland, together with the Society for the Diffusion of Christian and General Knowledge among the Chinese and the various tract societies, are exceedingly influential throughout the entire Empire, notwithstanding the fact that their agents are few and located only in leading centers.

II. Forms of Work Most Useful in 1900. — China is so large and typical a mission field that a somewhat full statement of these will be made, though with the understanding that since the recent uprising most of these forms of activity have been intermitted, and that in the future other elements will be more largely emphasized, perhaps, than the methods here named. The present tense is employed, however, for the reason that, while largely given up at the time of writing, the work will always need to make these forms of effort fundamental in the great majority of stations that for some time to come will be unaffected by China's new life.

1. *Efforts for China's Physical Alleviation.* — *Medicine* has been the wedge used to open the doors of hundreds of unfriendly homes. From the first moment of his arrival, the physician is most useful, and though the natives may not realize the priceless worth of the gospel message, release from pain and from many diseases which Chinese practitioners cannot heal, is appreciated most gratefully. While dispensaries are far more common than *hospitals,* the latter are apt to yield more encouraging spiritual results. Leisure to learn through oral instruction the gist of the gospel is there afforded, and hundreds have also embraced the opportunity to learn to read, through the medium of Christian tracts, which are carried later to their homes as a silent leaven.

2. *Educational Work.* — (1) *Day-schools,* usually for pupils of one sex — though sometimes mixed schools are opened for very young children — are the commonest sort of educational institutions. Boys and girls, mainly from poor Christian families whose parents could not afford to have them go to an ordinary school, make very rapid progress in their studies, thanks to a rational system of instruction and to heredity. Reading, writing and the rudiments of Western learning are imparted, but the staple of instruction is the Bible. Hundreds of pupils in day-schools memorize the gospels, and many the entire New Testament. Better still, they are taught to look upon it as a divine seed, and in many a child's heart it has germinated and

brought forth fruit in heathen court-yards. In some of these schools the pupils need to be induced to come by the gift of a few cash, picture-cards, etc.; but in older communities Christians so much appreciate them, that their partial or entire *support* is often obtained. Native teachers, many of them trained in mission schools of a higher grade, are usually in charge, though foreign supervision is always helpful.

(2) *Boarding-schools* are attended by a comparatively few picked pupils; but the close contact with the missionaries and with the community of Christians isolated from the heathen mass has been an inestimable benefit to the leaders of the Church, who would otherwise have had no definite conception of what Christianity can effect in associated life. This advantage more than offsets the objection that a hot-house atmosphere, which unfits them for sterner experiences of service, is the penalty of such schools. These institutions are especially valuable for the young women, the future wives and mothers of the Christian community, who there learn lessons in home-making that will prove invaluable. *The studies* pursued in such schools are disappointingly limited in range in the opinion of the newly arrived foreigner; yet in many cases they are such as are best adapted to the peculiar needs of the Chinese. Ancient and modern languages — except English along the coast and in the ports — are not worth learning, as dense ignorance on more vital topics exists, and the study of their own Classics is indispensable as an element of Chinese culture, and as a mental discipline is almost as valuable as Greek and Latin to the student of the West.

(3) Only a very few genuine *colleges* exist. Yet there is pressing need of a body of well-trained natives who can enter the vast fields opening to the civil engineer, the mining expert, the electrician and the topographical engineer. Astronomy and mathematics, which have previously been desired, must also be taught. It can be said with perfect truth that thus far the missionaries have been China's best, and almost only, instructors, and in the higher institutions students are

being trained who receive a moral education second to that imparted in no Western college, and a mental development that compares favorably with that of our students.

(4) *Education for Christian service* is an endeavor that even those societies approve of which do not encourage a general educational work. *Station-classes* for men and women — separate, of course — bring together for a few weeks or months, usually in the winter season when people are least busy, a company of interested Christians or inquirers anxious to be fitted for usefulness in their homes. It is a rare privilege to have in charge such a class. Some are stupid, but all are eager learners; for, as they often say, " This is heaven," and such heavenly privileges are rarely undervalued or misimproved. Hundreds every year gain information and inspiration in these classes that enable them to stand alone in the midst of persecution, and become a savor of life unto life among unbelieving multitudes. The few *theological schools* established attempt to do more thoroughly for chosen young men of the Church what station-classes accomplish for the uneducated many in more advanced life. Chinese seminary students are most thoroughly educated in all that pertains to the work of evangelization and the regular ministry, and in these institutions are men, some of whom have mastered the contents and drunk in the spirit of the Bible as no seminary students of the Occident have done.

3. *Literature in Chinese Missions.* — As no other missionary country honors literature so highly as China, so literary work has had a correspondingly large amount of attention given it.

(1) *The preparation of literature* of every variety, Bibles, religious treatises, educational works, and periodicals both secular and religious, has fallen almost entirely on the shoulders of the missionaries. Many have become authors who have no gifts in that direction, but it is probably true that no country has had so large a number of competent translators and authors as China. Bible translators, like Morrison, Medhurst, Bridgman, Blodget, Burdon and Schereschewsky, and the present committees working on revised versions, are men to be grateful

for, even if some of the earlier generation aimed at perspicuity and elegance of diction, rather than at faithfulness in translating the sometimes ambiguous, and to the Chinese, distasteful statements of the Scripture writers.

(2) The *manufacture* of books is an effort which mission presses have undertaken in spite of the fact that this means competition with thousands of native printers, the entire outfit of many of whom might be packed in a hand-satchel. The experiment of Pi, made nearly 900 years ago, has become effective in the elegant movable type of to-day, and though the mission-press compositor may be bewildered at first as he stands, like a man in a museum, in the midst of the 6,000 and more compartments of his gigantic type-cases, he can far outstrip the block-cutter, both in speed of composition and beauty of type.

(3) Practically every Protestant missionary and native Christian worker in China aids in the *distribution of this literature*. Inquirers are taught to read by means of books; schools and training-classes cannot exist without them; and they are the best and almost only agency through which to reach the gentry and officials of the Empire, from local Nicodemuses to the occupant of the Dragon Throne. Missionaries and colporteurs sell books or judiciously loan or give them away in chapels and tea-shops, at fairs and near the gates of government examination-halls. Books are a legitimate excuse for the foreigner's presence in a hostile district, and the native Book-lending Societies of the South gain an entrance for Christian truth by their means into country schools and the homes of grandees.

4. *Evangelistic Work.*—(1) Perhaps the most profitable efforts on the Chinese field are those in which the missionary labors with individuals, as did Jesus at the Samaritan well. This form of effort is so similar to that of the West that it needs no description.

(2) If most of the work thus far described resembles that done in missions at home, *chapel preaching* presents some

unique features. These buildings are usually rented shops, located on frequented city streets and open to all comers. Though the place is a cheerless one and provided with rude, backless seats and only doubtful means of warmth in the winter, a respectable audience, or even a crowd, soon gathers to gaze at the "foreign devil," or to hear singing which is so unorthodox, because not falsetto in character. The singing over, and politeness having overcome their prejudices, they are seated. In new districts it will hardly do to offer prayer, as this proceeding might be mistaken for a magic incantation to entrap them, and so cause a stampede. Few can hope to hold an audience if a long passage of Scripture is read. Beginning immediately, therefore, the missionary, by conversation or simple address, attempts to bring before his auditors the great facts of God, sin and salvation. Interruptions are numerous; peanut venders may shout their wares; old friends recognize each other across the room and start an animated conversation; an opium-smoker attempts to create a disturbance; an intermittent procession of smokers circulates about the stove or incense-spiral to light their pipes; a passing mandarin or a street brawl calls out the entire audience to "behold the hot racket," etc., etc. But they soon return, and comers and goers keep the chapel supplied all day long. Preaching alternates with tea-drinking, conversations with groups, reading and the sale of books and Scriptures, and instruction of any inquirers present.

(3) *Itineration* requires some nerve and great powers of adaptation. Journeying on foot, by wheelbarrow, cart, sedan-chair, or boat, a walled city is visited, usually on a day when a fair is being held. Armed with books and Scriptures, the itinerant takes up his position on the side of the narrow, crowded street and amid the bedlam of shouting sellers of all kinds of commodities he speaks his message as he is able. Very rarely is one stoned out of the city and work can be continued till nightfall, if throat permits. The curious crowd tenders an evening reception at the inn, but this is compensated for at its close, when not infrequently an awakened searcher after Truth

remains to continue till midnight, perhaps, a conversation that angels might rejoice to hear.

In *villages* this itineration is much less taxing and more fruitful. Seated beside the village well, or standing on the steps of the dingy temple, groups of farmers just in from the fields and often women — who rarely appear in public in the cities — gather round to look on and hear the stranger's words. A talk-sermon, general friendliness, catechisms or tracts bought and perhaps a few simple characters written on the hard earth of the highway or threshing-floor to testify to the truth of the gospel, are the means used by the Spirit to regenerate lives.

Where such itineration is *systematic* and progress can be made, as in the field of the American Presbyterians and English Baptists in Shan-tung, this work is exceedingly valuable. The German missionaries in Kwang-tung are also great believers in country work, as contrasted with the more unfruitful efforts made in Chinese cities. The late Dr. Nevius was the leading advocate of the fully developed village-circuit system, which is described in his "Methods of Mission Work." In a word, his plan is to interest villages through itineration, and as soon as inquirers appear, make the ablest of them the leader of the group. These meet periodically for the study of a graduated series of lessons and for worship. The leaders are themselves instructed through station-classes at the missionaries' homes.

III. The Boxers and the Christian Church. — In Part I of this chapter a few of the leading causes of the recent cataclysm in China have been given. Some of the factors mentioned there are more fully discussed here, though in this place the effect of the uprising on Christianity is under consideration.

1. That missionaries and converts, both Catholic and Protestant, had some share in producing the awful events of 1900 must be admitted; though the feeling against them was due to their foreign origin or sympathies, rather than to their Christian activity. So far as *Protestant missionaries* were concerned, they were more omnipresent than their Catholic fellow-laborers,

since the latter seclude themselves in great measure and do little promiscuous and public work. As has been seen, the writings of some of these missionaries, notably Timothy Richard and Young J. Allen, had a large share in influencing, not only the reformers, but the Emperor as well. "The North China Herald," the best informed periodical in the Far East, "has stated that a proposal was made to the Emperor by the Secretary of the Board of Rites that Protestant Christianity should be the State religion of the Empire, a Parliament formed and the queue abolished; that this memorial was intercepted by the President of the Board, who denounced his subordinate to the Emperor; that the Emperor thereupon promoted the Secretary and cashiered the President; and that this led to the coup d'état." Whether this is true or not, there is evidence that the Emperor was favorably inclined toward Protestant work. This was a sufficient reason for utter abhorrence of missionaries on the part of the Chinese Court and the conservatives.

Native Protestant Christians are usually more pronounced than Catholics in their unwillingness to conform to such practices as ancestral worship, the observance of the spring festival for sweeping the graves, etc. When to this is added the occasional differences between Protestants and other Chinese, in which the former are usually in the right and consequently may win in lawsuits or village quarrels, we discover an additional cause of friction. Other causes of animosity are the difficulty in securing property for mission purposes, in which the native Christians often aid the foreigner; their refusal to contribute to the fund for holding theatrical exhibitions, which causes their neighbors to pay an extra quota; their often injudicious manner of presenting Christianity as it stands related to Confucianism, etc.

Aside from the causes for irritation already mentioned, there was in a number of localities, especially in the southern half of the Empire, mutual *hostility between Protestants and Catholics,* almost wholly due to the latter. While such a statement may be attributed to the odium theologicum, so far as it emanates

from the missionary body, or to international jealousies exhibited by officials of Catholic and Protestant countries, the impartial observer must certainly acknowledge that a large preponderance of wrong is to be attributed to Catholicism. Sufficient has been said to show that there was necessarily much feeling between non-Christians, especially of the official class, and the Church, whether Protestant or Catholic.

2. When the storm burst in 1899 and 1900, the leaders of the new sects were most in disfavor. Upon *the missionaries*, therefore, was vented the utmost injury that Chinese hatred could suggest. Happily, martyrdoms were confined to the provinces of Shan-tung, where one missionary was martyred; Che-kiang, where eight adults and three children were slain; Chi-li, where seventeen — including four children — met their death; and Shan-si, the bloody field of persecution, where 113 adults and forty-six children received their crown. This makes a total of 135 adults and fifty-three children, 188 in all. An incomplete list of Catholics who were slain gives the number of men as thirty-five and the women as nine.

The *heroism of these nineteenth century martyrs* is admirably set forth in Mr. Broomhall's "Martyred Missionaries," 1901, a volume concerning which Professor Warneck says: "The most penetrating glimpse of this fearful slaughter, which has nothing to compare with it in the history of modern missions, is given by Broomhall." Readers are referred to that volume and to Dr. Smith's "China in Convulsion" for the sad details. Suffice it to say that the great heroism displayed by the sufferers, and their continuance, even during the death march, to bless the Chinese by word and deed, have resulted in the same fruitage that was noted in the case of the early Christian witnesses.

3. As for the *native martyrs*, some tens of thousands in number, it is remarkable with what fortitude they endured the fearful tortures that were the fiery chariot upon which they rose to heaven. There is no item mentioned in Hebrews xi. 35-38 that was not true of these Chinese heroes of the faith; and those

who escaped the sword and " wandered in deserts and mountains and caves and holes of the earth " were more to be pitied perhaps than their brethren whose sufferings were comparatively brief. One of the most pathetic features of this time of persecution was the willingness of the Christians to befriend the missionaries, even when it meant death or grave peril to themselves. Even in the province of Shan-si, where the Governor had given orders to kill all Christians and where those who wrote letters to the foreigners were mercilessly slain, this loyalty was constantly manifest.

" The *manner in which the Christians met their terrible sufferings* was a perpetual astonishment to their tormentors. They could not understand what inspired the calm courage of the tall and stalwart Teacher Liu of Shan-si, who sat calmly in his room fanning himself and awaiting the advent of the Boxers, who killed him instantly; nor that of the Peking deacon, who put on his best clothes and went out to meet them joyfully, facing death with a smile. Was it any wonder that the Boxers in their superstition cut out the hearts of such people to ascertain the source of their more than human courage? " Fear and hatred of Christians did not cease with their sanguinary deaths. " The notion widely prevailed that within three days they would rise from the dead, unless energetic steps were taken to prevent it. It was for this reason that so many were cut in pieces and burned, in exceptional cases the ashes being passed under stone rollers and dispersed to the winds."

4. What has been the *effect of these persecutions upon the Chinese Church?* It was a time of sifting. As would happen in Christian lands, if church members had to face the alternatives of awful torture and death, or the renunciation of their Master, so in China many have denied their Lord. In the case of some others who have survived without such denial, the return of partial peace finds them full of bitterness or even revenge toward neighbors who had turned Boxers and been guilty of such cruelty to members of their families or to them-

selves. In a few instances they have even given their consent that these authors of their sufferings should be punished by death. In still other cases the reaction in favor of followers of the foreigners and the opportunity to share in the ill-gotten gains of the foreign soldiery have made them care more for money and loot than for their religion. In the case of Catholics there is a disposition to exact exorbitant reparation, both in money and lives, for the injuries endured, which makes them, and to a certain extent all Christians, an offense to the people at large.

Having said the worst that can be urged against the native Church, it is an occasion for gratitude to be able to add that the *uprising has not been without its blessings.* An unexpected strength has been evidenced and multitudes of Christians will find all future ostracism and persecution trifling compared with the sufferings of the past. The object-lesson of testifying even unto death has been a salutary one to both Christians and their opposers in scores, if not hundreds, of districts. Future converts will count the cost as never heretofore, with the result that few will enter the Christian Church who are not really changed men and women. The burden of holding the little circles of believers together has necessarily come upon the native leaders, and this has shown what is possible for them in the new day which is dawning over blood-stained China.

But the strongest impression that is left as a legacy to the native Church is that of *God's providence and care* for His own. In the two provinces of Chi-li and Shan-si, where the losses were the greatest, this confidence is quite prevalent among the Christians. When the French Minister, M. Pichon, in a cold state document sent to the President of France, is impelled to file a long series of "ifs," the existence or non-existence of which circumstances would have been the doom of diplomats and Christians alike, one is not surprised at its introductory and closing paragraphs. "It is a wonder the besieged were able to resist and be saved. A series of extraordinary events, the origin of which was less the will of men than

the occurrence of circumstances which could not be foreseen, was the only thing which prevented the general massacre to which they seemed condemned. . . . Our salvation, therefore, resulted from a chain of events which cannot be explained by logical reason and rational considerations." Professor Gamewell, the Methodist missionary whose skill in erecting the fortifications of the besieged legations had more to do with their salvation than almost any other human factor, has ever since been proving to deeply awed audiences that only the providence of God and the prayers of countless thousands in every quarter of the globe can account for M. Pichon's "series of extraordinary events," the origin of which was not the will of men. Chinese Christians cannot learn of the agonizing prayer of all Christendom offered in behalf of themselves and their missionary leaders, without being filled with gladness and the strength begotten of a real communion of saints and the manifest intervention of God, the Father Almighty. When, therefore, the blood-red balance line is drawn in this divine ledger of gain and loss, the balancing entry is "an exceeding weight of glory." A virile stock is still left in the earth, proving that in this Chinese Armageddon, though there has been "a tumultuous noise of the kingdoms of nations gathered together, the Lord of hosts mustereth the host of the battle."

IV. Protestant Missions and the New Régime.— 1. On *returning to their stations,* the missionaries face nearly the same conditions *in the South* that surrounded them early in 1900. There is greater insolence in many cases, but this is more than offset by a marked friendliness on the part of officials who are clear-sighted enough to realize the needs of the future and the large place in the coming renaissance that must be filled by missionaries. The once bitterly hostile Hu-nan grants a royal welcome to Protestant missionaries, who have responded in some cases only to urgent invitations before entering the province. And *in the North* the only male survivor of the American Board's Mission in Shan-si, Dr. Atwood, writes thus of the reception accorded to representatives of different societies

whose members were brutally slaughtered, some of them by the Governor's own hands. "When the missionaries returned to Tai-yuen-fu for the first time after the massacre, it was a sad but triumphal return."

It should be noted that this settlement of the troubles had been arranged in a conference between *Rev. Timothy Richard* — who had been invited to Peking for the purpose — and the Chinese Peace Commissioners and the Shan-si Governor. So wise were the suggestions of this "best known and most representative Protestant missionary in China" that Li Hung-chang was "exceedingly pleased with the moderation of the demands, exclaiming that never yet had there been in China such an enlightened and moderate gentleman as Dr. Richard had shown himself to be, and that if these suggestions were put into effect, there would be no more missionary troubles in the Empire."

2. *Problems* of course there are, and how to solve them is the crucial question facing the missionaries in at least three-fourths of the Empire. Even the brick and mortar question of a place of abode and the *adjustment of indemnities* are most serious, since there is not a single mission station north of the Yang-tsze that remains uninjured, with the single exception of P'ang-chuang, the home of the well-known author, Arthur Smith. Providentially the Imperial province of Chi-li has not only approved of the action taken by the much traduced missionary, Dr. Ament, in arranging for suitable indemnities, but they have carried on his unfinished work, and friction arising from this cause will not occasion much trouble. In Shan-si, however, the case is different, and in other parts of the Empire ill-will is to be expected.

The *readjustment of stations* will be a difficult matter to arrange, especially if comity is regarded and the recommendations of the missionary secretaries of the United States and Canada are carried out. Where work has been taken up for providential reasons that no longer exist, and in places where different missions have been located so near each other as to occasion a duplication of work, it will be wise to reconsider

locations, with the possibility of occasioning bitterness among brethren or of leaving a work uncared for.

In case *new buildings* are erected *and helpers* reëngaged, a whole group of questions arises. Has too much money been spent on the plant heretofore? If so, what shall be the new rule of expenditure? Has not the missionary in the initial stages of the work in a given place depended too much on paid helpers? In that case, how can a higher stage of independence be insisted upon when many Christians have been impoverished, or thrown wholly out of employment? It may be a good opportunity to drop from the list of employees men who have been inefficient or lacking in character; but to do so now will increase ill-will when the closest of ties ought to unite missionary and converts. Moreover, the missionary cannot at present visit many stations and must depend upon these helpers.

The question of what is to be done with *church members* who, in the recent troubles, recanted or otherwise compromised with heathenism is the most delicate problem of all. Dr. Smith, in the January, 1901, " Missionary Review of the World," thus states the questions involved: " What ought to be the principle in dealing with cases of this sort, and are they all to be treated as on the same footing? There are many cases in which there is reason to suspect that a church member has displayed a wholly unchristian spirit, and has taken vengeance upon his persecutors, as well as upon those who were not in any way identified with the Boxer movement, by getting them punished as such. The line between the satisfaction of justice and the thirst for vengeance *per se* is often by no means an easy one to trace, and the missionary who finds himself with a tangled crop of such cases on his hand has need for the wisdom which is at once pure and peaceable." As to Christians guilty of recantation at a time when human nature was under so terrible a strain, divine wisdom is requisite in order to maintain the purity of the Church and at the same time not to fall short of that sympathy which said, " Neither do I condemn thee; go, and sin no more."

3. A different series of problems arises in the attempt to answer the question, *What lines of effort and what changes of method* are demanded by the new conditions of the twentieth century, the first of China's modern life? Two representative Chinese, — Minister Wu, at Washington, and the late Li Hung-chang, — have repeatedly said that educational and medical missionaries were needed, with an implication that others were not desired. The one book that has been Imperially endorsed and most widely read by the Chinese — over a million copies having been published — is "China's Only Hope," by the most far-sighted and influential of the Empire's great triumvirate. The Viceroy Chang Chih-tung wrote before the late uprising, but his words are indicative of the present sense of need throughout China, in so far as it is adequately appreciated. A few points made by Viceroy Chang may be suggestive in the formulation of a new policy for some classes and sections of China.

Speaking of *the daily press* of Western lands, he lauds its power as making the five continents as if they lived face to face, and he urges the establishment and wide use of this enlightening agency. Commenting upon that section of the book an English missionary writes: "In this respect the work of the missionary press cannot be overestimated. In Fu-chau, Shang-hai, Han-kau, Canton, there are large establishments, nearly all American, entirely occupied in the production of Christian and educational literature, either in permanent book form, or as magazines or papers. Many millions of pages are issued annually from these Christian presses for the enlightenment and intelligence of China."

After discussing the weakness and strength of the existing competitive examination system and suggesting changes, the Viceroy takes up the broader *question of general education.* He enlarges upon that reform edict of the Emperor in which the establishment of common schools was ordered throughout the land, using therefor Buddhist and Taoist temples and monasteries; above and in addition to these, universities and

colleges must be founded. Concerning these he writes: "The Imperial province should have a university, the prefectures should have colleges and the counties should have day-schools. In the day-schools the course of study should comprise Confucius, Mencius, the geography and history of China, mathematics, map-drawing and the elements of science. The curriculum of the colleges should comprise all this, and in addition the remainder of the Classics, a wider grasp of history, the science of government and the study of foreign languages. In the university the study of these subjects should be pursued more thoroughly."

Another sort of missionary that will be more useful than hitherto is *the experienced worker*, who for decades has lived himself into the life of the people, thoroughly learned their language, read their Classics, and assimilated their views. Many a man besides Timothy Richard is now being cultivated by high officials, and under the surface is exerting an influence of inestimable value on the coming China. A well-known college president in a private letter queries whether with these new opportunities he ought not to lay aside most of his college duties and give himself to this form of effort.

V. The Outlook. — This has already been anticipated, though only as it affects work already begun. The question has been widely raised by the occurrences of the past two years, whether after all it is worth while to press the missionary enterprise among a people capable of such ingratitude, who, as a rule, are satisfied with things as they are and prefer not to have missionaries reside among them. Others are asking whether the Chinese are really worth saving.

1. So far as *official utterances* go, the prospects for the future are encouraging. The document emanating from the Court and relating to the establishment of a new Council of State is most significant. Only one of its ten articles can be quoted: "5. Where native methods come short, Western methods are to be used to supplement them. With a view to this the translations of foreign books are to be collected

and compared, and our Ministers to Japan and other countries are to be called on for reports on the state and progress of those nations. For us the example of Japan is of special interest — not only as belonging to Asia, but for having in a short time risen to a place of power and influence."

In Sir Robert Hart's epitome of the *Emperor's recent Reform Edict* are other signs of great promise. A few extracts will give a fair idea of the whole. "The Empress Dowager has decided to push on reform and, as a preliminary, sets aside such hampering distinctions as ancient and modern, native and foreign. Whatever is good for the State or for the people, no matter what its origin, is to be adopted; whatever is bad is to be cast out, no matter what be its antiquity. Our national fault is that we have got into a rut hard to get out of, and are fettered by red tape just as difficult to untie. Bookworms are too numerous, practical men too scarce; incompetent red-tapists grow fat on mere forms, and officials think that to pen a neat dispatch is to dispose of business. Old fossils are continued too long in office, and openings are blocked for men possessing the talents and qualifications the times require. One word accounts for the weakness of the Government — selfishness; and another for the decadence of the Empire — precedent. All this must be changed. Those who have studied Western methods have so far only mastered a smattering of language, something about manufacture, a little about armaments; but these things are merely the skin and hair; they do not touch the secret of Western superiority — breadth of view in chiefs, concentration in subordinates, good faith in undertakings, and effectiveness in work. What must be insisted on as a principle is that self shall be nothing and public duty everything. We ourselves and the Empress Dowager have long cherished these ideas; and now the time has come to put them in force. Whether the State is to be safe or insecure, powerful or feeble, depends on this."

Even allowing for the foreign equation evident in this edict, there is still much ground to believe that the *Emperor*

is anxious for reform, and as such he should have the hearty sympathy of Christendom. Moreover, prayer should not be lacking for one who, as Rev. Arnold Foster, in a letter to the London "Spectator" of December 29, 1900, asserts "was studying the Bible and was favorable to Christianity. And he sees no reason to doubt what has further been said, that ever since the Emperor's practical deposition he has been praying to God — the God of the Christians — that He would restore him to the throne, and that even in the darkest days through which he has been passing, he has steadfastly believed his prayers will be answered." One is the more ready to credit this report, for the reason that others near to the Emperor, whose names cannot be made public, are, according to the most indubitable evidence, studying Christianity, and in a few cases are ready to profess their faith in Christ so soon as it is permissible.

2. Turning from the Court to *the reform element in the Empire,* there is good reason to hope that Protestant missions will be more influential in the future than in the past. In a notable series of articles on "China: the Outbreak and the Outlook," written — presumably by Rev. G. F. Smith — for the Church Missionary Society "Intelligencer," February to April issues, 1901, are these words: "If we have succeeded in showing that the Reform Movement is the brightest and indeed the only hope that is left for China, and that it has hitherto received from Christian missions its best impulses, does it not follow that the zealous prosecution of missionary work is the most promising of all means whereby it is within the power of foreigners to assist the Chinese to set their house in order? So far from the foreign governments being called to trammel missions by restrictions, as some of them have been, we are persuaded that it would be an excellent investment on their part to subsidize them generously, — on *their* part, but for the sake of the missions themselves we rejoice to know that such a thing is impossible; for such assistance would undoubtedly hinder their good work even more than any coercive measures

of restraint could effect. On the one hand, let the pecuniary cost and the moral effects of military expeditions be considered: the former in a few months computed to have amounted to over sixty millions sterling, many times more than all the Protestant missions of America and England have cost during the sixty years that they have had access to China; the latter calculated to leave an indelible dishonor on the troops of some, at least, of the Christian nations. And on the other hand, let it be realized how much missionaries have succeeded in winning the respect and confidence of the reflecting classes in China: the facts just adduced, showing how their counsel and help have been welcomed in regard to matters of vital moment to China and yet considerably removed from the proper business of their special vocation, are eloquent witnesses as to this. The fact, also, that the United States and Great Britain — the two nations which furnish the majority of the Protestant missionaries in China — are the most trusted by the people, and especially so in the provinces — such as Fokien — where missionaries are most numerous, also tells in the same direction."

3. Does any one believe that *the Chinese converts* are a hopeless element in the future of the Empire? Their constancy and the encomiums showered upon them by men who had previously slandered them, such as the famous London "Times" correspondent, Dr. Morrison, are a sufficient answer to any such scepticism. We add a testimony from a writer whose opportunities for comparative study of Asiatic peoples have been unsurpassed, Mrs. Bishop, F.R.G.S. At the Newcastle Church Congress, of September, 1900, she said: "In the course of two years I traveled 8,000 miles in inland China; and in the course of these journeys visited seventy-three mission stations. Everywhere small, ofttimes very small, communities of persons had been formed, who by their abandonment of ancestral worship and idolatrous social customs, were subjected to a social ostracism, and who, partly in consequence, clung together as brethren with a tenacity similar to that which

finds its secular expression in the powerful Chinese organizations known as guilds. These converts live pure and honest lives; they are teachable, greedy of Bible knowledge, generous and self-denying for Christian purposes, and so anxious to preserve the purity of their brotherhood that it would be impossible for such abuses as disfigured the Church of Corinth to find a place in the infant churches of China. Above all, every true convert becomes a missionary, and it is in this spirit of propagandism that the hope for the future lies. After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and ofttimes the Chinese martyr, is the best stuff in Asia." Such words from a person, who was once a disbeliever in missions are doubly significant.

4. Among *the non-Christian masses* of China, there is a deep need of better things. Their representative, *Chang Chih-tung,* speaks of material wants to be satisfied by the West. "If the circulation is good, it naturally follows that the body will be in health. If the ears and eyes are open, reliable information can enter; and if the heart and brain are exercised, proficiency will result. The ears and eyes are the foreign periodicals, the heart and brain are the colleges, and the circulation is the railway." While a professed Confucianist, he cannot forget that China also has a soul and that its needs may find satisfaction from Christian springs. "Just now Christianity is in the ascendant. Buddhism and Taoism are decadent; their influence cannot long hold its own. Buddhism has long since passed its meridian; Taoism has only demons, not gods."

Men by the million in unconscious need are also *those who may effect much for the future Church* of China, if brought into the light. Said Rev. W. T. A. Barber, formerly of Wu-chang, at the 1900 Convention of British Student Volunteers: "What think you, then, will happen when they feel that glorious glow? Think of their tremendous power of organization by which their guilds have had a continuous and powerful life for centuries past. Yes, it is such a practical race, possessed of strong

organizing power that, once turned, must be a mighty missionary factor in the furthest East. Unlovely now, they need but His light to make them shine; and notwithstanding all discouragements, do you wonder that Chinese missionaries believe in the material on which they have to work, and are the most hopeful of men? Said I not rightly, O young men and women, that before you lies in China the toughest-fibred, sturdiest, most vertebrate of the nations of the East, whom to win to Christ is worth the utmost and most joyous self-sacrifice and toil?"

5. Another hopeful feature in the New China is *the colossal advertising that has been given this field.* Prayer and sympathy without stint have been lavished upon this age-old Empire. The very seriousness of the missionary crisis has brought the boards of the United States and Canada and the societies of Europe together in a common council of war. Missionary secretaries and delegations have been specially dispatched to study on the ground the pressing needs of the immediate future. As many of these are working in unison, there is a strong probability that the new campaign will be conducted more in accordance with comity and with the teachings of the rapidly formulating science of missions.

6. Possibly the reader will object, that while the above grounds of hope have a substantial basis, there is yet to be considered *the missionaries themselves,* who have been under a galling fire of criticism. True; but in the opinion of those best informed, they have come out of the worse than Boxer uprising of humorist, ignorant and prejudiced tourist, omniscient stay-at-home journalist, and atheist, with some wounds, yet with colors flying and a reputation increased rather than sullied. Mr. Bredon, Deputy Inspector-General of Chinese Customs, who was in Peking and witnessed all that happened in that storm-center of anti-missionary criticism, administers a deserved rebuke to all such persons. Writing to the "North China Daily News," he says: "I regret extremely to see published in some papers and reproduced in others the following

statement regarding missionary behavior during the Legation siege at Peking: 'Their conduct during the siege has not been very creditable. They have exhibited anything but a Christian spirit, and have the reputation of being the biggest looters in Peking.' I cannot conceive where the writer gets justification for such a statement. I was during the siege a member of the General Purposes Committee, which had surveillance of practically everything but the fighting, and in that position had the best possible opportunity of knowing what was going on, and I can say that the conduct of the missionaries was, in my opinion, not only creditable, but admirable. . . . I heard in the Legation before we were enabled to leave it, that the missionaries had taken quantities of loot. I took special pains as a committeeman to investigate the truth of this assertion, and I found absolutely nothing to confirm it." When such colorless testimony of one little interested in Christianity is supplemented by the official utterances of Ministers Pichon, Conger and MacDonald, warmly commending the missionary body, the carpings of misinformed or disingenuous critics may be neglected.

One strong objection still remains. It is said by some that if missionaries are what the most impartial testimony claims for them, it is nevertheless wholly impracticable or even *wrong for ladies to return* to so sanguinary a field; or if they do go back, they certainly ought not to leave the neighborhood of foreign soldiers and diplomats. The best reply to this objection is found in the weighty "Intelligencer" articles already quoted. "No mission agents have proved so effective in these last days as Christian women. They have gone forth in hundreds and have spread like the gentle dew over the land. By their very helplessness they have disarmed hostility, and then by their love and tact have won esteem. A ready entrance has been yielded to them by their Chinese sisters to their homes and to their hearts. The soil they cultivate has been the most neglected, the ignorance of Chinese women might well appal; but their plodding labors have denied all suggestion to despair, and

the little ones at least have responded brightly to their efforts. China has treated some of them cruelly; but it would be wholly unfair to let the wild acts of a few fanatics in two or three provinces, or of an excitable and superstitious peasantry under incitement from their superiors, cause us to forget the immunity which our sisters have enjoyed for many years in nearly all the eighteen provinces of the Empire. China needs them; and we believe it has learnt the fact and would say so with sincere and pathetic earnestness, if the question were referred to it. China needs them, if reform is to reach below the surface and to be a living and a lasting thing. And they will go; of that there is no doubt. As the door reopens, they will return to pursue their work of patient, untiring love. Whatever safeguards for their protection experience can suggest will of course be availed of; but under normal conditions their own character and conduct, next to their trust in the Everlasting Arm, will be in the future, as they have been in the past, their best and surest safeguards."

7. A final word from Griffith John, one of the most heroic figures now on the field, should be *a clarion call to Christians* the world around. "The great need of China to-day is vital religion. What the Chinese need above all else is a heavenly principle that shall infuse a new moral and spiritual life into the nation, a mighty power that shall transform them in their inmost being, a divine inspiration that shall create within their own breast aspirations after holiness and eternal life. In other words, what they need is the gospel of Jesus Christ. Apart from Christianity I can see no hope for China. There is no power in the religious systems of the country to develop a holy character, a true manhood. China cannot advance in the path of true progress without a complete change in the religious life of the nation. It is Christ alone who can lead in the glorious dawn of the Chinese renaissance; the new birth of a mighty nation to liberty and righteousness and ever-expanding civilization. Feeling this to be true, in our heart of hearts, we, the missionaries, have come to China to preach Christ, unto

one a stumbling block and unto another foolishness, but unto them that are called, Christ the power of God and the wisdom of God. This is our work, and woe to us if we turn our backs on it. Let the people of God in Christian lands be of good courage. These troubles in China will soon be over and the demand for missionaries will be greater than ever. China will soon be prepared for the churches; will the churches be prepared for China? May God so move the Christians at home that they shall be prepared to joyfully undertake the new duties and responsibilities which the new China shall devolve upon them."

XII

SIAM, LAOS, STRAITS SETTLEMENTS AND PROTECTED STATES

PART I. — GENERAL

SIAM, "the brown race," is known locally as Muang Thaï, "kingdom of the free," while Laos, or Lao, is from the Chinese word meaning ancient. The latter country constitutes the northern and northeastern frontier of Siam, and together they occupy the central portion of the Indo-Chinese Peninsula.

I. THE LAND. — 1. *The area* of Siam is somewhat uncertain; but deducting the 110,000 square miles appropriated by France in 1893-1896, some 200,000 square miles still remain, an area almost equal to that of France or of the New England and Middle States plus Virginia. It is necessary to add 35,000 square miles to the above if we would include the Straits Settlements and states protected by Great Britain.

2. *Configuration.* — Three distinct areas are here to be noted. The first of these is the *basin of the Menam River,* which is a plain rising slowly at first and then rapidly, as one ascends toward the northern mountains. This district, 400 miles long by 150 broad, constitutes most of the kingdom proper and a portion of the northern tributary states. It also contains Siam's most wealthy section.

The basin of the Mekong, or *the Lao plateau,* is more elevated than that of the Menam and covers a territory to its eastward, 250 miles by 300 miles in extent. Notwithstanding the Anglo-French arrangement of 1896, the region may still be regarded as under French influence.

The Malay Peninsula is made up of a backbone of mountains flanked by descending stretches of undulating and dense forests, interspersed with occasional open grassy plains. Nearer the coasts, swamps occasionally appear. The southern portion of this peninsula contains the Straits Settlements, a crown colony of Great Britain, whose influence also extends as far northward as the southern limits of Burma, though the protected Malay states reach no further than 6° N. It is in these protected states that the extensive tin deposits are found which furnish half the output of the entire world.

3. *Scenery and Vegetation.* — Except along the rivers the country is covered with pathless jungles or primeval forests, which, owing to the hot moist climate and fertile soil, are scarcely inferior in exuberance and variety to those of neighboring tropical archipelagoes. "In addition to the teak and gum trees, the bamboo, vanilla, rattan, palms and gutta percha plants, the tourist notes the more familiar oaks, pines and chestnuts of Occidental countries. Siam also claims to be the garden-land of the world — the land of fruits and flowers and of never-ending summer, with grand old trees overshadowing every hamlet, and plant life in fullest variety bursting on every side from the fertile soil." While the cultivated plants include many tropical products, rice of some forty varieties is the chief article of diet. A journey through the forests would disclose herds of wild elephants, the number of which may be imagined from the fact that in two Lao states alone 18,000 have been domesticated and are thus an important source of wealth.

II. Climate and Health. — 1. Considering the fact that these countries lie wholly within the tropics, *the climate* is very endurable. "April is the hottest month of the year, but even then the temperature rarely rises above 94° in a well-constructed house, and as a rule there are cool breezes at night. The average temperature for the year is 81°."

2. As for *healthfulness*, Dr. Dean, a missionary resident in Bangkok, said, when nearly eighty years of age, "Do not rep-

resent the climate of Siam as insalubrious. People die here; so they do everywhere else except in heaven. Here people sometimes die of fever, of dysentery, of cholera, and sometimes men dig their own graves with a brandy bottle. The report that Siam is unhealthful is a libel on the climate." At one time there were eight aged Americans in the city of Bangkok who had spent from twenty to forty years there and were still hale and hearty.

III. THE PEOPLE. — 1. *The population* of Siam as it stands since the French annexation is estimated at 5,000,000. Before annexation its estimated 8,000,000 were divided as follows: Siamese, 2,500,000; Laotians, 2,000,000; Chinese, 1,000,000; Malays, 1,000,000; other races, 1,500,000. Latterly the Chinese have rapidly increased so that they may number 3,000,000 or more. A further population of 1,230,000 should be added for the Straits Settlements and Protected States.

2. "*The Siamese,*" writes Mr. Black, "are essentially peaceful and indolent. They are very social, vain, and fond of bright dresses and jewelry. Their intercourse with each other is conducted with a ceremonious attention to distinctions of rank. They are a small, well-proportioned race, with olive-colored skin, black hair, slight black mustache and no beard. They shave the heads of their children with the exception of a tuft on the crown, which is cut off with great ceremony at puberty. The hair is then allowed to grow in the usual fashion, both sexes being alike closely cropped. The national dress both for men and women consists of a bright colored panung — a cotton or silk cloth arranged somewhat in the form of Turkish trousers and reaching to the knee. *The houses* are built of wood or bamboo thatched with the leaf of the attap palm, and are raised a few feet from the ground on piles. Furniture there is none, unless a mosquito net, a mat or two, and cooking and betel utensils be reckoned furniture." Rice and curry, dried fish and fruit, are the *food stuffs,* while betel-nut chewing and smoking — from infancy almost — are universal. Travelers are repelled at first by the black and pol-

ished teeth of the Siamese, due to the use of betel-nuts. *A characteristic vice* of Siam is gambling, which, however, may be indulged in only in licensed government gambling houses, save at the New Year and on two or three other great holidays when it is allowed elsewhere.

3. The *Lao and Shan inhabitants* of Siam, though having different names, are essentially the same race. Some have regarded them as originally inhabiting the Yang-tsze basin, whence they were driven southward into Indo-China by the advance of the Chinese. They were possibly the primitive stock of the Siamese race.

They *are described* as being taller and better formed than the Siamese, are " strong, slender and rather graceful. Their skin is yellowish-white, becoming brown on exposed parts of the body. The eyes are oblique, the hair straight and black and is usually shaved off, except a tuft on the top of the head. They are garrulous, vain, cunning, gentle, peaceable, lazy and not exclusive." They care much for the family life and are said to be morally superior to the surrounding races.

The men *dress* much like their neighbors in the South, though among some of the tribes the common people are tattooed from the waist to the knees with devils, monkeys, bats, etc. The garments of their women, however, differ widely from those of the Siamese, being more complete and modest.

4. *The languages* of the Siamese, Laotians and Shans are said to be dialects of the Shan proper. Indeed, so nearly alike are the two former that until within a decade the missionaries were not fully agreed as to whether preparing a separate Bible for the Laotians was a justifiable expenditure of time and money. Like the Chinese the language is monosyllabic and labors under the consequent difficulties of tones, aspirates and the multiplication of synonyms. It lacks the article, distinct forms for singular and plural, declension and conjugation except by auxiliaries, and is deficient in connective particles. The written character differs, that of Laos being of the same type as the Burmans and Shans use and based on the Pali,

while the Siamese alphabet is said to be of Cambodian origin. The latter is written below the line, if on ruled paper, and "the words run together unbroken by spaces, points or capitals. There are marks to denote the beginning and end of the paragraphs." While the difficulties named above and others, such as the blunder of using holy nouns and pronouns for one's self instead of with reference to the King and Buddha only, delay the early and intelligent preaching of missionaries, they can always secure auditors, since the natives listen with the idea that there is merit derivable from permitting religious sounds to fall on the ear, even if not understood. If English is resorted to in teaching natives, a tinge of Orientalism appears, as witness these equivalents given by a Siamese teacher, as told by Miss Cort: Flattery, a good kind of curse-word; whiskey, sin-water; preach, a missionary-verb; large, an adjective of preacher; daughter, a girl-son; modesty, a good adjective of girl; angel, God's boy. Both in Siam and Burma the language has been for centuries in written form and a considerable literature, largely religious, was in somewhat common use long before the coming of missionaries.

5. *The Chinese,* 212,194 of whom landed in the Straits Settlements in 1895 alone, besides large numbers who enter Siam proper every year, are mostly from the province of Kwangtung and resemble their countrymen in industry and thrift. "Chinese coolies do the chief part of both skilled and unskilled labor in the South, especially in the mills and in mining." The principal commerce of the capital itself is in their hands also. Their energy and rapid increase, as well as their organization through secret societies, are a source of difficulty and foreboding.

6. *Social conditions and progress* are far from satisfactory. Domestic slavery at present is only allowable in case of debt. Throughout the whole of Siam, however, natives are liable to *forced labor* for the Government from one to three months annually. This law sadly interferes with private enterprises, especially agriculture, and gives a great advantage to Chinese,

Hindus and other immigrants who are not subject to it. Another obstacle to progress is the fact that all male Siamese are obliged to enter *the priesthood* for a time and be clad in yellow robes, with head and eyebrows shaved, and then beg their bread from door to door. Until the King's European visit of 1897, Siam was further hampered by the *unjustifiable actions of France.* M. Hanotaux's abrogation of the objectionable clause of the 1893 treaty has, however, removed this obstacle. During recent years telegraph lines, railways, electric cars, steam mills and an internal and international postal system have been introduced, and *promise* much *for the future.*

IV. Religions. — 1. *The State religion* is Buddhism of the southern variety and consequently is based on the Pali books. Siam is thus intimately connected with Ceylon, and is regarded as the protector of Buddhism. It is even said that it is found in greater *purity* in this kingdom than anywhere else in the world, and the oft-repeated statement that Buddhism costs its worshipers $2.50 per capita annually is probably true in Siam. Siamese Buddhism is divided into *two sects.* The older, or unreformed, is again subdivided, one party "holding more to meditation, the other to the study of the Scriptures. The reformed sect attaches more weight to the observation of the canon than to meditation." *A missionary writes:* "We seldom go out but we meet persons on their way to or from the temples, and they never go empty-handed. The most fragrant flowers, and largest, ripest and most luscious fruit, the whitest rice and most savory curry and daintiest sweetmeats, the richest and best of all foods and drink are daily offered. Scores of people who may never have a coat or jacket for their own bodies will yet buy yards and yards of white cloth and give it for funeral and other ceremonies, or dye it yellow for the priests."

2. The above *description should be modified* by Coutts Trotter's statement that "Buddhism is corrupted by a general worship or propitiation of nats or phees (spirits, or demons); superstition in the more remote districts constitutes practically

the only religion of life. There are local earth divinities to whom temples or shrines are erected; others with human or animal forms dwell in the water; others cause children to sicken and die; others wander and deceive as ignes fatui. By certain spells men can become tigers or werewolves. The numerous offerings and honors paid to these spirits lead to drunkenness and to killing animals in sacrifice. Phallic worship prevails to a considerable extent, notwithstanding the attempts of the king to put it down."

PART II. — MISSIONARY

APPROACHING Indo-China in our missionary tour of the globe, we first reach the Straits Settlements and the neighboring protected states to the North. Thence we shall pass onward to Siam and to the inland mission field of Laos.

I. STRAITS SETTLEMENTS AND PROTECTED STATES. — In the early days of China's closed doors, Malacca, Singapore and other places in the vicinity, were the training school and workshop of Chinese missions. Here such famous men as Milne, Medhurst and later Dr. Legge, learned the language, prepared literature, and founded schools and an Anglo-Chinese College, while they labored along evangelical lines among the thousands of Chinese who were here accessible as their brethren in the Middle Kingdom were not. With the opening of that Empire in 1860, the necessity for working outside its limits ceased, and Chinese missionaries here were drawn off to China.

1. The *organizations at work* are the Society for the Propagation of the Gospel, the English Presbyterian Mission, the British and Foreign Bible Society, Plymouth Brethren, Church of England Zenana Mission, and the Methodist Board, North, from the United States. The Young Women's Christian Association is also doing good service in Singapore.

2. A *distinguishing feature of missionary operations* here, especially in the great cosmopolitan port of Singapore, is its

polyglot character. While English or Malay comes nearest being a common tongue, church services are more or less of a Babel in some cases. Thus in S. P. G. chapels the polyglot difficulty "is partially met by the prayers being said in one dialect, the lessons read in two others, while the sermon is preached in Hokien and rendered by the catechist into Cantonese." This Society, and others also, need to employ helpers of various nationalities, especially those speaking three or four Chinese dialects, and others who know Tamil, and Malay. The missionary is always handicapped when a colleague is on furlough who speaks another language than his substitute; and as in educational work English is the commonest medium of instruction, the pressure of school duties prevents such missionaries from fully mastering any new language.

3. *Much of the work here is self-supporting.* Naturally the foreign community would meet most or all of the expense of the church where they worship, and would also contribute liberally to the strictly missionary operations of that church. This is especially true in the case of the S. P. G. and the Methodist societies. Then the Chinese among whom most of the missionary work is done, are well-to-do, some of them having the reputation of being millionaires even. This comparative ease in securing financial independence is different from anything that we have hitherto seen. With the grants-in-aid received from the British Government for schools, local contributions in many instances more than meet the local expenses of the mission and pay part of the salaries as well. One feature of the missionary program aiding in this direction is Western education, which is of such manifest advantage to the boys and young men that their parents gladly meet the fees.

4. The question is often asked, *Is this support gained at too great a price,* paid in the direction of being obligated to do what is not for the best interests of missions? The English Presbyterians were inclined to think that in school work that was true, and consequently they have just handed over their strongest institution to the Methodists. The ground which

this Church holds is thus stated by Rev. C. C. Kelso, who is speaking of the Methodist Anglo-Chinese School at Singapore which has had as many as 1,007 pupils in a single year, two-thirds of them from Chinese homes: "The School has been thoroughly loyal to Christ and the Bible. These boys sing Moody and Sankey songs. All the work is done in English. We begin the school with singing, then read from one of the Gospels which is explained and then applied as directly as possible; so that five days in the week we preach a sermon to our boys. Many hear the gospel in this way for the first time and our hearts are made glad as we note the interest they show. Many of them become Christians. Loyalty to the Bible has been maintained at great expense in the loss of boys that we might otherwise get. Through the boarding department of the School, it is made a thoroughly Christian home. Our school buildings some time ago were in bad condition. The Chinese trustees resolved to rebuild them and pledged or secured $9,000 of the $14,000 necessary; but when the old buildings had been torn down a few men tried to force us, by threats of the withdrawal of subscriptions, to exclude the Bible. When we said that ours was a mission school, their subscriptions were withdrawn. We decided to go on with the work depending on God for the necessary money, and last April the building was opened, the money having all been provided. A great impression was made on the community. Surely the Lord was with us. We can do better work now than before and provide for the future, especially in the line of higher education." One result of receiving government aid is at once an advantage and a source of anxiety to those in charge of schools. The money paid is dependent on the grade of scholarship attained, thus securing on the one hand a far higher degree of excellence, and on the other demanding a larger corps of superior instructors.

5. Though this field is a comparatively new one in its modern occupation, it is regarded as *very promising*. To be sure the constituency is constantly changing, as the Chinese and

Hindus are migratory in their habits; and it is likewise true that the Malay Mahommedan looks upon the missionaries as being without true religion, and hence resolutely opposes the Occidental heretic. Aside from his rejection of the foreign teacher, the latter does not find him especially hopeful at his ordinary valuation. Here is Dr. Oldham's pen portrait of the native: "The Malay is lethargic because of the condition in which he finds himself. Life under the equator does not tend to activity. The sea is full of fish, the shores covered with cocoanut-groves, the rice-fields easily produce their crops. He builds himself a house on stilts on the margin of the sea, or on the bank of a river, so that when the tide comes in the water will flow under the house. The windows are built so that leaning on his elbow he can look out of them and fish, the kindly ocean bringing the fish to his very window. Lying there he may catch enough for his wants. The cocoanut-grove behind the hut, without any care from him, will produce its unfailing crop of nuts. The rice-fields need but little attention. Why should the Malay exert himself? You talk to him concerning the civilized life of other men and the unceasing activity and tireless energy of the West, and he looks at you through his large, soft eyes, shrugs his shoulders and says a single word, 'Susa,' — 'It is difficult.'" If he is so fortunate as to own even a single superior durian tree, he may be able to sell the year's yield for from fifty to seventy-five dollars while the fruit is yet half-grown.

In the Chinese, and especially those who are the sons or grandsons of early immigrants and who have Malay blood in their veins, there is much hope. Of these *"Straits-born" Chinese,* Bishop Thoburn writes: "What is witnessed in Singapore and Penang will probably be repeated with modifications all over the islands. The Chinese will penetrate everywhere; will take the lead in every form of industrial enterprise; will become in time amalgamated with the present inhabitants; and thus there will gradually rise up a new people, combining in their character the patient power of application of the Chinamen with

the pride and courage of the Malay. In other words, a new race will ultimately and at no distant day appear upon the stage, and enter upon a career of progress worthy of the splendid heritage which God in His providence appears to be preparing for it. They cherish no dream of returning to the land of their ancestors, and they not only take pride in the fact that they are British subjects, but speak with unaffected contempt of 'those Chinamen,' as they designate the China-born portion of the community to which they belong." Conversions among them are of frequent occurrence, and the S. P. G. missionaries report that they prove very helpful to the Church in China, in case they return to their homes.

II. Siamese Missions. — 1. *Societies.* — This work which began with the arrival of Gützlaff and Tomlin in 1828 and was afterward taken up by the American Board and the American Baptists, has in later years been mainly in the hands of the Presbyterian Board, North. The Baptists still have representatives in Bangkok, though the American Board withdrew in 1850; and the American Bible Society also has an agent in the same city, whence the Scriptures go out all over Siam and Laos. It is thus a field worked wholly by Americans, as is true of its neighbor on the North.

2. *Government favor* has been continuous since the death of the usurping monarch in 1851. His nephew, the rightful King, had been obliged to flee to a Buddhist monastery, and there he engaged the services of an American Board Missionary, Mr. Caswell, as his private tutor. Partly in consequence of the training thus received, he and his successors have ranked among the most enlightened of Asiatic sovereigns. Though nominally the defenders of the Buddhist faith, that very fact has possibly made them even more tolerant than Buddhists ordinarily are. A series of royal decrees and deliverances could be quoted, testifying to the great value of Protestant missions to the Kingdom.

This *favor has been shown in a multitude of ways.* The King has often had interviews with the missionaries, has given

money once and again to aid in their work, has requested persons chosen from their number to take charge of government hospitals and other philanthropic institutions, and has in most public ways endorsed their activities and lives. Thus the Honorable John Barrett, formerly Minister to Siam, said recently in a public address: "It is interesting to note that this King is to-day the great head of the Buddhist faith, and yet the man of all Asiatics who is helping the American missionaries; the man who told me the first time I met him, that he wished me to understand that he approved of the American missionaries; that their work had been greatly for the benefit of his people, and that I could tell the people in America they were welcome there, and that he wished to do all in his power, by law and by contributions of money, to help the important work to go on."

3. Though a missionary of what is now the *American Baptist Missionary Union*, the first Mrs. Judson, was really the pioneer in Siamese work, — she studied the language for a year and a half and translated into Siamese a catechism, a tract and the Gospel of St. Matthew as early as 1818, ten years before Gützlaff's arrival, — that society gave up its Siamese work in 1869 and since then its representatives have confined their labors to the Chinese living in that country and to the Peguans. One of the happy results of missionary effort in Burma is seen in the fact that the Peguan Christians in that land have taken such interest in their fellow countrymen in Siam that a chapel recently erected in Tapowlom mainly owes its existence to their coöperation and interest.

4. It must be regretfully confessed that, while in very few lands missionaries have had a greater and more honorable part in moulding the character of the regenerated nation, there are comparatively few Siamese who after so long a period of seed-sowing, can exhibit the fruits of the Spirit. Referring to this fact, the writer of the Siamese section in the "Historical Sketches of Presbyterian Missions" says: "Patient, arduous labor has been expended in Siam for many years *without large visible results*. The enervating climate, necessitating frequent

changes in the mission force; the mobile, unretentive character of the people whose easy acquiescence is more discouraging than opposition, are obstacles which call for faith and endurance. Yet grounds for encouragement are not wanting. Buddhism is losing ground; fewer men go into the priesthood, so that in Bangkok there are but half as many as there were some years since. Those who do enter the priesthood remain for a shorter term than formerly. 'The King himself only remained in the priesthood a month, and his younger brother recently entered it for three days.' Our inference from such a fact is confirmed by the further statement that the leading priests are themselves becoming so alarmed that they are taking vigorous measures to defend Buddhism by printing and distributing books which attack Christianity and uphold the native religion." The Buddhist high priest has been recently appointed to establish schools at important temples all over the land, while on the other hand the Christian Sabbath has been made a day of rest. The door is wide open, as is proven by recent friendly acts of the King and Queen toward the mission schools and hospitals, by the uniformly kind reception given the missionaries by officials and the people in all parts of the Kingdom, by the respectful attention paid to preaching, and by the expressed desire of the people for the establishment of Christian schools. This is especially true of higher schools, and of those for girls. It was of one of the latter, the Harriet M. House School for Girls, located at Bangkok, that United States Minister Barrett said: "The King often spoke of it to me; and the young Siamese princes who are educated are coming back and seeking those girls as their wives, and as their only wives, instead of following the old usage."

III. Laos Missions. — Penetrating inland 500 miles from Bangkok, — a longer journey in the time it requires than from New York to Siam, — one finds an entirely different sort of reception accorded to the gospel, though the Laotians are likewise Buddhists and of nearly the same race. "In the northern

Laos states a simpler, more natural people have opened their hearts to a message that speaks of deliverance from evil spirits and the terror of sin." Hence we find seven times as many Christians here as in Siam, though the field has been occupied only a little more than half as long. As previously stated, this country is under the sole care of the Presbyterian Board, North. Thus far their stations are along the border line between this country and Siam proper.

1. A *presumption in favor of Christianity* that has proven very helpful in this field is derived from a widely prevalent tradition concerning Punyah Tum, the John the Baptist of a predicted Buddhist saviour. Mr. Dodd thus summarizes this tradition after describing the salvation expected: "Its advent is to be heralded by a forerunner, Punyah Tum, who will prepare the way; the rough places shall be made as smooth as 'temple ground.' Then the elder brother of Buddha is to become incarnate as a saviour. His name is Alen-yah Mettai. Only the good shall be able to see him, but all who see him shall be saved. The proclamation to the Laos people of this fulness of time and the completed salvation is predicted to be by a foreigner from the South. He is to be a man with white hair and a long beard, who will not fly in the air like a bird, neither will he walk on the earth like a beast, but who will come bringing in his hands the true ten commandments. All this has been remarkably fulfilled. In 1868 the Rev. D. McGilvary and the Rev. J. Wilson came to Cheungmai from the South. They came by boat and personally they very well answered the description of the heralds of the true religion. Nearly every year in the sixth month there is an excitement somewhere in the Laos country over the reputed appearing of the Messiah or his forerunner. Frequently we are told, when urging people to accept Christ at once, 'Wait this year; if Punyah Tum does not appear in the sixth month, then Jesus must be the one for whom we are looking.'"

The *practical workings of this belief* are interesting to note. In touring it leads to a semi-worship of the books and pictures,

and of the missionaries themselves, by the people who get the idea that Jesus is to be the next Buddha. Even colporteurs are treated as messengers of the Messiah, offerings of food, flowers and wax tapers being made to them and they being expected in turn to bless the worshipers. Yet the tradition is likewise a disadvantage. The reign of the predicted Messiah is expected to usher in great temporal as well as spiritual blessings. "What more natural, then, than that the early converts, not to say the later ones, should expect great worldly prosperity by becoming Christians?" None of the missionaries use this tradition to further their cause, but rather as a starting point from which to reason in doing away with this untruth. Yet it aids the work in spite of denial, just as the first convert and foremost worker, Nan Tah, a prominent Buddhist priest, was won at first by the missionary's announcement in advance of a coming eclipse.

2. The *methods employed* are the usual ones, though evangelistic effort is more extensive than in some fields, reaching northward as far as the southwestern province of China, westward into Burma and eastward into the domain of France. So much objection has been made by the French officials to the presence of American missionaries within their territory, that the Laos Christians have now undertaken the work in that direction. The press is an agency of great usefulness, and medicine is a very fruitful means of spiritual as well as of bodily blessing. In the training of Christians, the ideas of the late Dr. Nevius are found very useful. His plan of having all the Christians learning and applying the Scriptures and at the same time teaching others is being followed with great profit and delight.

3. *Self-support and independence* in other matters are just now the leading features of Laos missions; and here again much is due to Dr. Nevius, whose views have been largely accepted by the younger men. How this movement is progressing is indicated in a recent article by Mr. Dodd, who has just been quoted: "In the past five years day-schools have been

established in all of the five stations, — several in some stations, — all of these schools being taught by Laos and patronized and supported by Laos. In the youngest station, Cheung Hai, last year there was manifested such a desire to cut loose from the traditional dependence upon the missionary that the time seemed ripe for turning the management of the school over wholly to the church. They elected a board of control, the chairman a missionary, but the members all Laos except one. The increased ease of maintaining the school and defraying its expenses has seemed to justify the step.

"This same church is now building a good brick house of worship on a native plan and with contributions made wholly on the field, instead of building an expensive church of foreign style, largely with American money, as is often done on foreign fields. More than one Laos church has its membership divided into sections, each section in turn doing evangelistic work in the vicinage on Sundays. Several of *the churches*, in addition to this, support their own evangelists to the heathen of their own parish. These evangelists are under the direction of the church sessions, not of the missionaries alone. And two churches together support a Laos minister in a new and weak parish. For two years all the churches have supported evangelists from Siamo-Laos territory into French-Laos on the East and British-Laos on the North.

"Last year the attendance on the sessions of the Mission's Training School for Christian Workers was nearly, if not quite, equal to what it had been in the palmy days when every evangelistic worker had before him the prospect of steady employment by foreign funds. This year two teak timber workers, one a Siamese Christian, the other a Laos elder, have offered to furnish the whole support of a native minister among their foresters. This is the latest and most striking instance yet shown of purely native initiative in Christian work among the Laos."

The plan adopted a few years since of securing self-support by settling *farmer pastors* over native churches is somewhat

unique. The church is required to furnish a rice-field and give the pastor some aid in working it. He has his expenses paid to his parish and then his salary is reduced in a decreasing ratio for four or five years, the period during which he obligates himself to serve the parish. His work is under the supervision of the local church, thus relieving the mission of the friction likely to arise from direct business relations with the pastor. As the church controls the matter, it fosters independence in a marked degree.

4. That this varied work has gained for the missionaries *great influence in the country* is but natural. Not only does it appeal to the Christian, but it commends itself equally to the business man and student of national progress. It is not surprising that an English traveler who journeyed through Burma and the Laos country in the interest of railroads, Mr. Hallett, should have dedicated his volume, "A Thousand Miles on an Elephant," to the American missionaries in Burma, Siam and Laos, doing it, he says, "as a mark of the high esteem in which I hold the noble work the American Baptist Mission and the American Presbyterian Mission are accomplishing in civilizing and Christianizing the people of Indo-China." In the book itself is this paragraph, which is quoted by Mr. Speer: "Nothing struck me more during my journeys than the high estimation in which the American missionaries were held by the chiefs. Not only were they on friendly and kindly footing with them, but by their bold strictures upon acts of injustice, and by exposing and expostulating against the wickedness and senselessness of certain reigning superstitions, they had become a beneficent power in the country."

XIII

BURMA AND CEYLON

PART I. — GENERAL

THESE two countries, one the most extensive province of the Indian Empire, the other Britain's principal Crown Colony, are treated together for the reason that both are prominent Buddhist lands, and also because missionary operations in these countries present some features that deserve fuller notice than would be possible if they were discussed in the same chapter with India proper.

I. BURMA. — 1. *The Country.* — (1) This province extends from the mountains of Tibet southward to the Malay Peninsula, a distance of some 1,100 miles, with a width from the Chinese border to the Bay of Bengal of 700 miles. The old province of Lower Burma occupies more than one-third of the entire estimated area of 288,000 square miles. Upper Burma, annexed to the Indian Empire in 1886, is somewhat smaller; and the Upper Burman and Lower Burman tracts, which have not yet been incorporated into British India, constitute the remainder.

(2) *Appearance of the Country and Its Products.* — The *level cultivable plains,* which are about as extensive as England and a little larger than New York State, are intersected by a network of creeks which render it an ideal agricultural country like Bengal. During the floods tens of thousands of native boats are busy carrying cargoes along these highways. At this season the Iráwadi sometimes overflows the country for a distance of ten or fifteen miles on either side to a depth

of from four to fourteen feet. The inundated villages suffer very little, however, as the houses are built on piles and the waters rise slowly.

A *description of a city* intimately connected with mission history will give the reader some conception of Burmese scenery at its best. Shway Yoe — James George Scott — writes of Maulmain as follows: "It is situated on the slopes of a series of hills. Each of these is surmounted by its pagoda, some glittering bright with gold leaf or brilliantly white in the sunlight, others crumbling away into decay and covered with moss and grass and shrub growth; while beside these are the striking outlines of the various monastic buildings richly ornamented with carved work, gilding and bright color, and surrounded by masses of well-foliaged trees. Altogether the town is one of the prettiest in the East, and the river from the central ridge is certainly without its equal in Burma. The town clings to the water's edge, and is surrounded by extensive growths of every shade from the sombre green of the mango and the mangosteen to the light tints of the pagoda tree, interspersed with feathery clumps of bamboo and the gorgeous drooping plumes of the Amherstia nobilis. Beyond, green islands are set in a silvery expanse of water, their outlines broken by the graceful shape of the pagoda spire with its tinkling bells. Farther off, dark hills contrast with the silvery lines of the winding rivers and the ruddy gold or tender green of the rice fields; and away to the north rise abruptly from the plain fantastic needled peaks, honeycombed through and through with caves, most of them rendered sacred by images of the Buddha."

The remainder of the country, consisting of *hills and mountains,* is covered for the most part with forests of useful and ornamental trees, the most valuable of which is the teak. Some of these have a girth of twenty-five feet and rise one hundred and twenty feet before the first branch is reached, while the giant bamboo attains the height of one hundred feet. "Orchids, ferns and mosses of great beauty are found in

abundance. Ground flowers are comparatively few; but a Burma forest, and particularly in the month of March, is quite bright with the many colors and sweet with the varying scents of thousands of flowering trees, flowering creepers, flowering shrubs and orchids."

Cleared portions of the upland and hill regions are connected by tracks where the jungle has been cut away. These *so-called roads* are pulverized into dust by the slab wheels of bullock carts in the dry season, or are churned into a quagmire by animals after the rain has come. The tea plant, wheat, maize and cotton thrive here as rice does on the plains.

(3) *Its Fauna.* — Elephants, rhinoceroses, tigers and buffaloes run wild in the unsettled districts, where also are found pythons, cobras and the rarer but deadliest of eastern snakes, the hamadryad. The birds of Burma are varied and most brilliant, particularly the peacock and different varieties of the pheasant. A large share of the food of the Burmese comes from the waters and includes everything — except the alligator — from the shark to the sea slug. Domesticated animals are the ox, buffalo, horse and a few elephants.

(4) *Intercommunication.* — Though the Iráwadi, constituting a great artery of travel, is provided with steamers, and while at the beginning of 1898 some 887 miles of railway were opened to traffic, "the existence of numerous extensive swamps in the more level tracts of the interior and the defectiveness of the communications" coupled with the mountainous character of much of the country, make intercommunication inconvenient. These facts and the incursions of robber bands largely account for the sparsity of population. In recent years, however, this is increasing and immigrants from India have come in. Moreover, since the Government has become stable under British occupation, Lower Burma has been much like other countries newly opened for colonization.

2. *Climate, Rainfall and Health.* — These vary with the location. At points on the coast the annual *rainfall* is over sixteen feet, though as one goes inland it decreases, except in the

Shan States where it is again heavier. The rainy season along the coast lasts about half the year. In the littoral regions, though it is moist, the heat is not excessive. As one journeys toward the interior *the temperature* is more comfortable, and for three months in winter is quite cool. Yet it must be confessed that Occidentals find the climate more trying here than on the plains of India. Prevalent *diseases of foreigners* in British Burma are fever, dysentery and hepatic complaints. The climate on the whole, however, is better for health than that of any part of India, and British troops show a very low rate of disease and mortality.

3. *The People.* — (1) *Number and Races.* — The population in 1891 was for Upper Burma 2,946,933, while in Lower Burma there were 4,658,627, a total of 7,605,560. To this may be added 116,493, the number of persons estimated to occupy border tracts not yet fully incorporated into British India. The Burmans proper constitute the bulk of this population; next in number come the Shans, who are followed by the Karens, and they by other hill tribes and immigrants from China, India and the West. In all there are said to be forty-two races in Burma.

(2) *The Burmese* "are a short-statured, thick-set people; they wear long hair on their heads, but have little hair on their faces. They are flat-featured and nearer the Chinese than the Aryan type. They are excitable and impulsive, fond of shows of all kinds; and up to a certain point courageous. They are callous to suffering in others and ready to commit crimes of violence." Mr. Scott adds: "They are most marvelously and inconceivably lazy. Energetic people declare that a Burman is good at nothing but steering a boat or driving a bullock cart. In Burma no one can starve and there is not a beggar to be seen, except the poor lepers on the pagoda steps. The ordinary Burman takes a job at carpentry work or in the harvest field to get a little money, and then he does nothing till he has got rid of it all. So he jogs on through a calm and contented existence, the most cheerful of mortals, troubled by no cares

and free from all the temptations of ambition." The men almost universally are tatooed from the waist to the knee. *Their women* probably enjoy more freedom than those of any Asiatic nation, and when married are said to be more independent in financial matters than women of European countries. They are allowed to manage their own matrimonial affairs after a period of courting; when married, usually attend to business matters or advise their husbands in so doing; and can procure divorce for good cause. Almost from infancy, women as well as men smoke immense cigars and they may carry a half-smoked one in their earrings, or rather bell-mouthed ear tubes. Polygamy is rare. Both men and women are well dressed and delight in gay colors and in silk attire. All big and little of both sexes carry umbrellas.

(3) *The Shans,* who are practically the same as the Laotians of Siam, do not differ much from the Burmans, "but being highlanders are poorer, hardier and more courageous. They have a remarkable turn for trading of all kinds."

(4) *The Karens,* who were obliged under their cruel masters to live in the mountains have, under British rule come into the lowlands to some extent and dwell mostly in Central and Lower Burma between the Iráwadi and Menam rivers. They are divided into many tribes, the chief of which are "the Sgaus, the most numerous; the Pwos, the most Burmanized and sturdy; the Bghais, the most fierce and warlike." They are said to be more persevering and methodical than the Burmans and have been remarkably open to the teachings of missionaries.

(5) Without describing other races, mention must be made of *the Chinese* of whom the Burman authority already quoted, Mr. Scott, says: "It seems almost certain that in no very long time Burma, or, at any rate, the large trading towns of Burma will be for all practical purposes absorbed by the Chinese traders, just as Singapore and Penang are virtually Chinese towns." They unwearyingly plod on, entering the British firms in preference to Burmans, whose pride causes them to

take offense easily, and always gaining from their employers hints and instructions which are afterward utilized in a business of their own. They own all the large stores except the European ones.

4. *Burman Religion.* — (1) Though the census of 1891 shows that among every one hundred Burmese there were three Mohammedans, two each of Hindus and Animists, and one Christian — less numerous sects are disregarded in this statement — Buddhism, of the southern type described under Siam, constitutes the religion of ninety-two per cent. of the people. A few features peculiar to Burma may be noted here. It is said to exist in greater purity in this country than in any other with the possible exception of Ceylon.

(2) *Every male Burman* at some time in his life must reside in a monastery, shave his head, wear the yellow robe and, renouncing the world, "go at least once around the village with a begging-bowl hung around his neck with the regular members of the monastery." The entry into this monastery is the most important event in a Burman's experience and influences the entire populace. Naturally, therefore, men are friendly to the religion after they have doffed the monastic habit. While foreigners have enjoyed religious toleration, one of the most serious obstacles to missions in early times was that Burmese rulers regarded the adoption of Christianity as an interference with their allegiance.

(3) The *fully initiated monks*, who number over 20,000, are the most respected class in the community. They observe their vows of celibacy and poverty somewhat closely, and as everywhere except in China and Japan, they are the educators of the young. It is due to their influence that long before missionaries and the English established schools, "every Burman boy was taught to read and write." All boys go to these monastic schools; for "in democratic Burma none pay for education and all are treated alike." Their studies, though inclusive of reading, writing and arithmetic, are mainly ecclesiastical, Buddhist books being used. "Fluency of speech and great

skill in carrying on an argument according to their own system of dialectics are the common possession of the educated Burmese, and an unshaken conviction in the truth of their religion is almost universal." Girls are not admitted to the monastic schools, but special instruction for them is gradually being introduced, and they now constitute about ten per cent. of those taught.

II. CEYLON. — 1. *The Land.* — (1) This pear-shaped "Pearl of the Eastern Seas" is *England's principal Crown Colony.* The name is misleading, however, since the colonists from the Occident are only a drop in the bucket compared with the native population, and this will always be the case. It is called a colony because it has no responsible representative government of its own, being administered directly under the Crown. While the benefits derived from this connection with Great Britain are manifest, it is likewise true, as the late Judge of the Ceylon Supreme Court, L. B. Clarence, has written: "No doubt many material advantages are now enjoyed by the people — the roads, the hospitals, the education and a host of other things; yet we have not sufficiently adapted our law, substantive law as well as procedure, to the conditions of the native community. Three serious evils have grown up under our rule — drink, gambling and the disastrous passion for mischievous and fraudulent litigation. Our law fails to effect justice. The judiciary is pure and fearless, but the machinery is defective and not sufficiently accessible to the people. It is not too much to say that under our rule a new horror has come into existence armed with fangs derived from the very strength of our executive authority and the weakness of the demonstration of justice. No native, however blameless may be his life, is safe from the success of a false and malicious accusation."

(2) The *physical features* of this island, — which is a trifle larger than West Virginia, or about four-fifths the size of Ireland, — remind one of the conformation found in Formosa. Undulating plains cover four-fifths of the island and the re-

maining section is occupied by the mountains of the central-south. This mountain roof, several thousand feet high, divides it into different districts, varying according to the rainfall. Some parts are dry, and there one finds scorching sand and thorny scrub. In other sections where nearly seventeen feet of rain fall yearly everything is "green and leafy, moist and steamy. You may have ten inches of rain-fall in one night. These moist parts of the country are trying to an English constitution. You feel as if you were in a perpetual poultice. Moreover, mosquitoes swarm by night, and the grass and bushes are full of leeches which crawl up your legs in scores." About five-sixths of the total area is uncultivated, and hence largely overgrown with forests. Owing to a careless system of burning down the trees to secure arable land, these fields being soon abandoned for new forest stretches, the island has been very seriously impoverished; though the present forestry department is remedying this defect. A singular feature found in some parts of the island is the enormous surfaces of bare scorching rock, a mile or more in length or width, starting abruptly from the plain and towering hundreds of feet above the trees below. In the old days some of these were hewn into fortresses, or converted into gloomy temples. The northern part of the country is variegated by dry, red plains, dotted over with groves of dark Palmyra palms, straight and stiff, or by the cocoanut palm which twists and leans about and always marks the nearness of a human dwelling. The Singhalese have a proverb that it will not grow out of hearing of the human voice. In another section one comes upon deep, shady forests bound together by great cables of creeping plants which form the play-ground of innumerable monkeys. In the hills the scenery is grand indeed. Rocks and cliffs and waterfalls, shaggy forests clothing the steep heights, and grassy slopes where great rhododendron trees grow are its striking features.

(3) Where cultivated land appears, a characteristic differentiating Ceylon from the adjacent mainland is evident. Many

extensive paddy fields rise up the steep mountainside in successive terraces, as in Japan. Other great sections are occupied by the tea shrub, which marks the grave of much British money expended on preceding plantations of coffee trees and cinchona, both of which fell victim to disease. This *plantation system* has made the country a very interesting and profitable one, now that tea has taken the place of coffee. Travelers are much interested in the clever manner in which the natives clear the land for these great plantations. Beginning at the bottom of the steep mountain, they cut the trees half way through until they reach the upper section of the clearing. They then chop down a few of the uppermost trees in such a way that they fall upon and fell those below them, and these in turn crash down upon those beneath.

(4) Mr. Shand says of *the climate:* "Ceylon has a great advantage over the mainland of India, and as an island enjoys a more equable temperature. The average for the year in Colombo is 80° in ordinary seasons. April is the hottest month, and in May the southwest monsoon commences amid a deluge of rain. The beautiful tableland of Nuwara-Eliya is now used as a sanatorium. Here the thermometer in the shade never rises above 70°, while the average is 62°." Jaffna and other sections of the North have less rain and consequently depend upon irrigation.

2. *The Inhabitants.* — (1) They are roughly divided into *two classes.* The Singhalese constitute about two-thirds of the population and occupy the southern and south-central sections, while the remaining third, the Tamils, inhabit the northern portion of Ceylon. Some 250,000 Moormen, a race of mixed Arab and Indian blood, are scattered about through the island. "They are indefatigable traders — the Jews one may say of the island. The Moorman's shop is in every village; and in his smart jacket and high cap of gaudy colours, marvelously adhering to his shaven skull, with his assortment of gems and curiosities, he is the first to greet the visitor on arrival." The inhabitants of Ceylon, especially the Tamils, do

not differ greatly from their brothers in India, though they are more addicted to litigation. Tamils are more deliberate and notorious offenders than the Singhalese in this latter respect.

(2) The missionary is amused, until the novelty disappears, by certain *peculiarities of their speech;* thus, a Singhalese will indicate the distance of his neighbor's house by saying that "it is within a talk," "within a loud talk," or "within a hoo-call." Like the Chinese they will indicate time by pointing to a section in the heavens, stating that "the sun was so high," or else they may say, "it was about the time priests eat" (11 A. M.); or "it was about the time when bees play" (4 P. M.); or "the time when parrots fly home to roost" (5 P.M.). The people, especially in the neighborhood of the ports, are naturally very cosmopolitan, since Ceylon is the great crossing place of the nations in southeastern Asia, some 7,000,000 tons of shipping clearing annually from Colombo.

3. *Religion and Education.* — (1) *Prevalent Faiths.* — Of the population which numbered in 1891 about 3,000,000 in all, 877,043 were entered as Buddhists, 615,932 as Hindus, and 211,995 were Mohammedans. The number of Christians at that time was reported as 302,127; other religious creeds having a smaller number of adherents are not given. It will thus be seen that a little over ten per cent. of the population was nominally Christian. It should be remembered, however, that this number includes a large proportion who have descended from the nominally Protestant and Catholic Christians of early days, the Dutch having been extremely superficial in their method of admitting the natives to church membership; as it was the stepping-stone to many positions of importance during their rule, and also a practical requirement for the full privileges of citizenship.

Ceylon's place in the history of Buddhism was a most important one; since in the days of Asoka it was a great missionary field, where a propaganda was carried on by his own son and daughter which left the island Buddhistic in faith.

The religion is that of the original southern system; and with Burma and Siam, Ceylon ranks as a professor of the original tenets of Buddha. Singhalese Buddhism, however, is less pure than in those lands and has been considered a proper field of labor for Burman reformers. The presence of Hindu deities and the permission of caste in a modified form are the leading lapses that are deplored by orthodox believers. At Kandy is preserved one of the most famous relics of all Buddhadom, the well-known though spurious tooth of Gautama.

Adam's Peak, a most striking and beautiful mountain, though by no means the loftiest on the island, has for more than 1,500 years been a great resort for pilgrims who flock to its summit "because they believe that there on the very topmost crag Gautama Buddha, the founder of the Buddhist religion, left his footprint 2,400 years ago. In the dry season thousands of pilgrims — men, women and children — toil up the steep and reach the little shrine at the top which covers the supposed footprint. They make their little offerings before it and sprinkle sweet-scented flowers and then the children kneel at the holy spot and receive their parents' blessing. There is an awful majesty about this lone rock uplifted in the clear air, high above the mountain wall. To the Singhalese the place is Sri-pada — the Holy Footprint; to the Tamils it is the Sivanolipathei — the Worshipful Footmark of their God Siva. The Mohammedans associate it with Adam," saying that when expelled from Eden he found in Ceylon a second Paradise. Except in their intensity, perhaps, the leading religions do not differ from those described in connection with India, Burma and Siam.

(2) In the matter of *education* the island is worthy of special note. It has taken remarkable forward strides since it was organized under a separate government department with a director of public instruction and a corps of inspectors. In 1896 a little more than one-seventeenth of the population was receiving regular instruction. Vernacular education is chiefly cul-

tivated by the Government, while English instruction is so desired that it is becoming gradually self-supporting. Promising students are encouraged by the offer of scholarships of £150 a year for four years, which enable them to study in an English university. An agricultural school and more than twenty industrial schools and orphanages are also helpful in promoting the intelligence of the islanders, while a technical college is likewise in operation.

PART II. — MISSIONARY

I. MISSIONS IN BURMA. — There are the following missionary organizations laboring in this land: From the United States, the American Baptist Missionary Union and the Methodist Board, North; from Great Britain, the Society for the Propagation of the Gospel, the Wesleyans, the British and Foreign Bible Society, the National Council of the Young Men's Christian Associations, the Mission to Lepers and the Missionary Pence Association; from Germany the Leipzig Evangelical Lutheran Missionary Society; the International China Inland Mission laboring at Bhamo, near the Chinese frontier; and the World's Young Women's Christian Association at Rangoon. A glance at some of the characteristic features of the four largest societies is all that will here be attempted.

1. The *American Baptist Missionary Union* is by far the most important of these, as it was the first to enter the field in any force; though Felix Carey preceded Judson by six years, having arrived in Rangoon in 1807. Broadly speaking, their work varies according to its subjects, being most successful among the Karens.

(1) *The Burmans* were the first to be cultivated by the missionaries. Though the ruling race and by far the most numerous of all those in Burma, few converts have been won from that nationality. When they have become Christians, they are

far less aggressive in propagating their new faith than the Karens. The fact that they are Buddhists and comparatively well educated prevents the vast majority of Burmans from giving a fair hearing to Christianity. The attempt to induce Karens to evangelize their high-born neighbors is not relished by them and still less by the Burmans. Yet the Church is making steady gains even here, usually along regular lines, supplemented by the splendid work of the Rangoon press and the higher educational institutions of the mission.

(2) *Missions among the Karens,* which began in Maulmein in 1827, have been about tenfold as fruitful as work for Burmans. While the Karens are supposed to be hill-dwellers, as many are now found on the plains as in their original hill homes. Dr. Bunker, a worker for them of thirty-six years' standing, writes that the marvelous success among these people cannot be understood without bearing in mind the character of the Karens and especially their traditions. These state that they came originally from the North, "across the river of running sand," — possibly the desert of Gobi, though that is not certain. Their traditions remind one strongly of the Old Testament account of the creation, of the temptation and fall and of the flood. They claim to have had religious books formerly, which were lost by their ancestors, and they even retain the Hebrew name of God. Such likenesses are undoubtedly a help to the missionaries; yet their less bigoted character and low forms of spirit and demon worship make them hospitable to any better faith. Thus while they are being won in large numbers to Christianity, Buddhism and Catholicism are likewise gaining many converts from their ranks.

The *zeal and aggressiveness of the Karens* must also be taken into account. Naturally bold, brave and trustworthy, the enlightenment and power imparted by Christianity has made them "fine evangelists, teachers, preachers, etc., when converted and educated, having a natural talent for that work, aptitude for spiritual truths, and being faithful unto death in

a remarkable degree." Quite as much must one bear in mind the special emphasis and training that have been given the Karen Church along lines of self-support and independent propagation, in which respects they rank among the first in the mission world. The early controversies in this mission, chronicled in Mr. Carpenter's volumes and others bearing on the topic, have resulted in measures that have proven their value not only in Burma, but elsewhere as well. Widely opened doors and few workers to supervise the native force are the striking features in this most promising field, whose inhabitants are increasing more rapidly than any other people in Burma. These providential conditions constitute a strong appeal when coupled with the words of one of the Secretaries of the Union: "They believe in one God who is good, but who has little to do with the world at present. They also believe in spirits, good and bad, and in a personal devil who is the author of all the evil and suffering of life. This devil and the evil spirits are the principal objects of their worship, as they think thus to appease them and so avoid the harm they might inflict. God and good spirits they neither fear nor worship. The Red Karens are said to believe in seven worlds, three above and three below, and all worse than this; so that, in dying, they expect to go inevitably to a worse place than they leave. They also have a system of meritorious works; but it does not involve much sacrifice, as it is so arranged that those things they wish to do are meritorious, and only those they do not care for are sinful."

(3) *Minor Missions.* — "Although the principal efforts of Baptist missions in Burma have been exerted among the Burmans and the Karens, missionary operations have been gradually enlarged so as to reach nearly all the numerous races in that country, which are said to number as many as forty-seven. Separate missions are maintained among all of the principal races which are important enough to be mentioned by name in the census report of 1891, with the exception of the Chinese. The numerous minor divisions of the people of Burma

are allied to one or another of these principal races among whom missions are maintained, and so are in some degree reached by the gospel of Christ." The most important minor work is done for the Shans, Chins, Kachins, Taungthus, Talaings, and the Telugu and Tamil immigrants. When to this wide ministry to native peoples, is added the service which is being rendered foreigners resident in the country, the debt of Burma to this society is manifestly great.

2. The *Society for the Propagation of the Gospel* is doing a wide-reaching work in this province. (1) Being formally begun in 1859 at Maulmein, it now occupies important positions both in Upper and Lower Burma. St. John's College at Rangoon has been, and now is, the most important institution connected with the mission; and with its former head, Dr. Marks, it has been a large factor in promoting Christianity in Burma. In this college Dr. Marks exerted so strong an influence over students of fifteen leading Burman races, that when he went to distant places, his old students would receive him with open arms. As government officials and teachers these graduates have been a leaven for good. It was his personal hold upon the prince that led to the mission in Upper Burma, where the King carried on for four years, under Dr. Marks, a school for 1,000 boys. The King also built a church at his own expense, only permitting Queen Victoria to present a baptismal font. While he subsequently showed his insincerity and even expelled Dr. Marks from the land, the seed had been sown, and to-day the work there is proceeding. The beneficent influences coming to the country from the 15,000 students that have studied under Dr. Marks are of incalculable value. Hardly less stress is placed upon female education, and the success achieved by St. Mary's School of the Ladies' Association, is very notable. About one-third as many girls and young women are under instruction as are found in institutions for males.

(2) The Society's *labors among the Karens,* though the cause of some controversy, have been extensive and successful.

Like the Baptists, the S. P. G. clergymen have found it much easier to win these people than the Burmans. The missionaries are looked upon by them as the predicted " white sons of God " who were to bring them deliverance and their long lost Bible. The new doctrine is received gladly, being welcomed as a release from their old bondage, and as in some sort a return to a still older worship of a supreme and loving God, whom their traditions have not permitted them to forget.

(3) This Society also has on its heart the sad conditions of the *natives* of the outlying *Nicobar and Andaman Islands.* The latter group has been described as an earthly paradise and its inhabitants as among the lowest in the scale of humanity. These people, seldom exceeding five feet in height, " have no form of worship or religious rites whatsoever; though they believe in a Great Being, the author of all good, and in multitudes of evil beings, of whom the chief are three spirits dwelling respectively in the woods, in the anthills and on the sea. The Nicobar islanders do not even have a name, beyond a word signifying " up there," for the dim idea of a divine being which they possess. They believe that a good spirit dwells in the moon, as they distinctly see his lineaments in it; but no worship is offered to him. The evil spirits are said to be the souls of father, mother and other near relatives who loved them dearly in life. These malignant beings are constantly in mind; " much of the time and thoughts of every man, woman and child are devoted to conciliating the evil one and disembodied spirits. They live in constant dread and abject terror of the unseen world, spending their little fortune and being kept in poverty by the bribes they offer to the spirits which they suppose to be ready to pounce down and eat the life out of them." In 1885 the first work for these by the Society was initiated, and something has been done spasmodically since then. " The plan adopted is to bring relays of children from Car Nicobar, a populous island on the north of the group, to Port Blair in the Andamans, and after a stay of a few months in the orphanage to return them to their parents. This work is con-

ducted by a catechist. They are taught to repeat over and over again in their own tongue short sentences on the goodness, love and holiness of God and His mercy and loving kindness in the gift of His Son, to be repeated hereafter in many a Nicobar hut, where the blood of pig and fowls has been sprinkled for fear of demons — sweet sounds strangely mingled with the weird, excited and drunken utterances of Menloonas — head devildoctors." Thus after a century the self-denying work which brought twenty-four Moravians to the grave is being again taken up.

3. Of the four leading societies, the *Methodist Board, North,* next appeared on the scene. This was made possible by the grant of money in 1878 by an Illinois Conference, and the consequent sending forth of a missionary and his wife. This mission was begun and carried on, like the one in Malaysia, from an English work as a basis. The weakness of such a plan of organizing a mission lies mainly in the insufficient support furnished to carry on projects hastily inaugurated. Thus the present Presiding Elder writes: "Prolonged observation on the field has led me to the following conclusions: (1) Wherever we have given good and continuous supervision, the work has prospered. Wherever this care has been intermittent or wanting, a hopeful beginning has dwindled into an actual disappointment. (2) If reënforcements are surely not coming so that all departments of our work can be cared for, the question is on us whether we are to close up such fragmentary work as we have begun and confine our efforts only to that which we can immediately direct. I am not in favor of starting any new work that has no missionary for its guide." A number of their enterprises are crippled because lack of funds permits only of a very limited development of wise plans. The beginning made in industrial missionary effort for Eurasians and Anglo-Indians is very hopeful, and also the schools for girls, as well as efforts for seamen.

4. *The English Wesleyans* began their operations in Burma less than fifteen years ago. Like the American Methodists,

they do some work for the English in their Mandalay station, though their principal labors are expended on the natives. Schools during the week and on Sunday are the chief means employed to win the people. Another most important enterprise is a large leper asylum at Mandalay. While most of its 115 inmates enter as heathen, scarcely one fails to yield before the claims of Jesus Christ, as He is faithfully taught and lived by those in charge. This mission is rendering a still more helpful service to the Church and community through its Girls' Training School, likewise at Mandalay. It has now reached the status of a normal training institution, the first of the kind in Upper Burma, and recognized as such by the Department of Public Instruction. This school is invaluable from a missionary standpoint; inasmuch as it not only furnishes teachers of a high degree of excellence for use in mission and public schools, but it also affords a high grade of young women with an honorable means of livelihood, and gives them an influence over the non-Christian community that is unique.

II. Missions in Ceylon. — This land, so famous as a propagator of the Buddhist faith in other countries, has not responded very readily to the work of Christian missions within her own borders. The vast majority — probably eighty-five per cent. — of those whom the census enumerates as Christians are Roman Catholics, the descendants of vast multitudes whom the Portuguese and Dutch practically forced to become Christians. At the present time they are comparatively well instructed in their religion, and so central is Ceylon that the missionaries in charge regard it as one of the keys of Asia. A strong body of Jesuit educators have established a college here, which ranks highest in the island; though there are Protestant institutions of a very high grade.

1. The *societies working in Ceylon* are the following: The American Board of Commissioners for Foreign Missions and the International Department of the Young Men's Christian Associations from the United States; from England, the Baptist Missionary Society, the Society for the Propagation of the

Gospel, the Church Missionary Society, the Church of England Zenana Missionary Society, the Wesleyan Methodist Missionary Society, the Friends' Foreign Mission Association, the World's Young Women's Christian Association, the Christian Literature Society for India and the Salvation Army. Of these the pioneers were the Baptists, who entered in 1806, though at present they are not represented in any considerable force. A few salient features of the work of the four leading societies are given below; details as to the varied activities of these organizations as well as of the other societies may be found in Volume II.

2. After the Baptists, the next to undertake work on the island were *the Wesleyans,* who came in 1814; and to-day they have the most numerous following among the natives and the greatest number of stations. They report that their largest evangelistic gains come through the educational work carried on in all the stations. Wesley College is exceptionally useful and its best graduates complete their education in England. High schools for girls are a splendid index of the change effected by missions in public sentiment, which only a few decades ago was correctly mirrored in a remark made by a native gentleman when asked to allow his daughter to attend school. Pointing to a horse by the roadside, he said, "Sir, could that horse learn to read?" Being answered in the negative, the gentleman rejoined, "Well, if an intelligent animal like a horse could not learn to read, how do you think a woman could learn?" Special attention has been given to evangelism since 1897, when there was much earnest thought and prayer devoted to this theme. As a result, workers' conventions have been held, and continuous missions in selected heathen centers have been conducted for twelve days, the workers going in bands. Hundreds of people hear the gospel first in the great tent, and then are more open to the personal appeal made by visitors in their homes. Not only are many converts gained by this plan, but the result on the speakers has been most helpful and stimulating. Evangelical efforts for the Veddahs are thus commented on in a recent report: "There were twelve

baptisms among this remnant of an interesting but dwindling aboriginal race. Perhaps the gospel may prove salvation to the race as well as to the individual." The immense output of the printing department of this mission is also another very important element in Ceylon's evangelization.

3. In 1817 the *American Board's first representatives* began those labors which have meant so much for Northern Ceylon. Two of their numerous educational enterprises deserve a word. *Jaffna College* is an admirable illustration of what a missionary institution should aim to produce, though it must be said that this college is only formally connected with the Board at present. Thoroughness and breadth in its curriculum and the predominance of the idea that the institution is to have as its fundamental object the service of the Church, rather than the lower aim of emphasizing those studies which are most in demand for the government service, are what have given the college its prominence. A very strong missionary spirit is the natural outcome of this ideal, and its students have formed a Foreign Missionary Society, with the object of sending the gospel in the person of its members to the adjacent Indian mainland. Long before this a People's Foreign Missionary Society had been formed in the same mission, and very recently a Woman's Missionary Society has been launched. Its constitution requires each member to pay an entrance fee of one rupee and to accept a mite-box into which she is to deposit each day a small coin, accompanying it with a prayer for the work of the Society. As this interest in those outside the limits of Ceylon is coördinate with great activity for fellow-countrymen on their own peninsula, the movement is promising. Even more unique is the record of the *Oodooville* (Uduville) *Girls' Boarding School,* which celebrated its seventy-fifth anniversary in 1899. At that time it had trained 1,233 girls, 538 during the first fifty years and 701 in the last twenty-five years. Its principal during most of this time was the well-known Miss Agnew, who for forty years remained at her post without once revisiting America. So signal was

the service of this "mother of a thousand daughters," that at her funeral "government officials, missionaries' families, wives of native pastors, teachers, catechists and a large concourse of people gathered around one old worn face, and wept as though they had lost a mother." Probably this institution ranks first in the percentage of heathen girls won for Jesus Christ and in the large influence exerted by its graduates.

In the matter of *self-support* this mission has been the leader in Ceylon, and that, though a careful census of part of its field showed that the average value of the property of each family was $666, while forty-four per cent. of these families had less than $17 worth of property. About ten per cent. of the whole expense for church work is granted by the Board, the remainder being raised by the Christians. This means that systematic and proportionate giving is practiced to the point where it costs much self-denial. And not money alone is given. "Each morning when a Christian woman measures out the rice for the family for the day — so many handfuls for her husband, for each child and for herself, — she takes one handful or more and puts it into a box marked 'The Lord's Box,' thus diminishing by a little the amount the family would have eaten. This custom is almost universal among Christians. From time to time the church treasurer of each church visits all the Christian homes, collects the rice from these boxes, sells it, and sends the money to the native missionary society." They are thus imitators of the self-sacrificing Karens, many poor Koreans and dwellers on the Harpoot plain, and God is blessing them abundantly.

4. In 1818, a year later than the American Board's entrance, the first missionaries of the *Church Missionary Society* landed in Ceylon. Like the Wesleyans and Congregationalists, the value of education has made it a central feature of all this work, including, as their scheme does, a number of day schools, Girls' High schools, and as its apex *Trinity College* at the old Buddhist center of Kandy. Trinity is remarkable for the number of non-Christians who are won for Christ. The secret

of this may be found in a custom that has prevailed since 1883, when Mr. Garrett reported: "Every evening the resident masters and divinity students meet to pray over those who are, in our boarding establishments, more especially entrusted to our care. We take the roll and go from beginning to end by fives, each night bringing five names before God in prayer; and thus in ten days we feel that each name has been individually carried by faith to Jesus, and He never refused to hear and grant the requests of those who brought their children to Him while on earth." Other notable work of the Society are two evangelistic enterprises, both dating from the middle of last century, the Tamil Coolie Mission and the Singhalese Itineracy.

In a variety of activities the Society is advancing, until it ranks next to the Wesleyans in the number of communicants. Yet it is a labor that has *its discouragements* as well as its inspirations, as is seen in the following extract from the last report, well describing the "White Missionary's Burden": "A trusted teacher falsifies her school register; four of our Christians become teachers in Buddhist schools; six of our people re-baptized by the Romanists; two of our old Christian schoolgirls married to Buddhists; three of our former school-masters start opposition schools; some who seemed to be in earnest have fallen away; whilst the majority of the Christians make not the slightest effort to lead their heathen relatives or neighbors to Christ. It is next to impossible to get a voluntary worker for Christian work. The cry is always 'Pay, pay, pay.'" This lament comes from the southern end of the island, and not from the Tamil district of the North, where independence and self-support are so strongly emphasized.

5. In 1842 the last of the four organizations to be mentioned, the *Society for the Propagation of the Gospel,* began its work in an organized way, though a beginning had been made at Colombo two years earlier. At the middle of the last century the intemperance of men from Christian lands was so well-nigh universal that the Christian religion itself was

regarded as synonymous with drunkenness. "What!" said a Kandyan chief whose son was a candidate for baptism and whose permission to allow the rite was sought, "would you have me make him a drunkard?" Under these circumstances, it is not surprising that when the natives were desirous of education, while they despised the foreigners' religion, the Bishop should have regarded schools as "the real field of hopeful labor, of increasing and boundless, but not unfruitful labor, and as the seed-plot of an abundant harvest." Thus beginning, education has been very prominent ever since; and to-day St. Thomas College at Colombo is a tower of strength. Hardly less important, in that it trains the Christian wives and mothers of the Church, is the Orphanage at Buona Vista, though at present having few boarding pupils. Industrial education also owes its introduction and development in the island to one of the Society's representatives, Mr. Thurston, whose contention was this: "If we can but train up the rising generation in such schools, the idleness, poverty and wickedness with which the villages now abound, must, by God's blessing, be lessened; the inability of the villagers to contribute toward the maintenance of Christian teachers be removed; Satan's stronghold must be undermined and a highway opened through his territory for the glad tidings of salvation." The beginning thus made and endorsed by the Government, which had failed in its own attempts of the same sort, has been most helpful to other societies, — especially the American Board, — who are profiting to-day from this initial experiment and object-lesson. Aside from mission work among Tamils, the Society's ministrations to Europeans and its emphasis of self-support have aided much to raise the membership of the Church of England to 25,000. Its own communicants and baptized adherents number less than 3,000, however.

6. Nearly all the societies complain of the inroads upon their membership, and of interference with their work, by *an aroused Buddhism.* The present recrudescence of that

ancient cult is mainly due to the visit of the Occidental Theosophists, Colonel Olcott and Madame Blavatsky, who organized in Ceylon twenty years since a branch of the Theosophical Society "for the diffusion of Buddhistic knowledge, as a set-off against the Christians." The Colonel's avowed object was to "entirely uproot Christianity in the island." The Bible was denounced, and at Kandy was publicly kicked about the street. Sunday-schools for the training of children in the Buddhist Catechism; a Young Men's Buddhist Association; the observance of Buddha's birthday in May, in much the same way as Christmas is celebrated; the establishment of schools and a college at government expense, — so far as they comply with its regulations; the publication of tracts and periodicals, one of them in English, "The Buddhist"; teaching their coreligionists all the stock arguments against Christianity, — these are some of the weapons used against the religion of Jesus Christ. It is a favorable fact that, with increased attention to education, the priests are also insisting upon a better morality, especially the observance of the Five Precepts — not to kill, not to steal, not to lie, not to be impure, not to drink liquors. Doubtless the temporary injury caused by this revival will be found in the end helpful to the work, as was the case in the similar revival of 1862-64.

7. Despite this opposition of Buddhists, *the outlook* in the island is most hopeful. Revivals are not infrequent, one of special power having occurred at Colombo within a few months, when Europeans, Tamils and Singhalese alike were moved to the very depths by the simple gospel of sin and salvation. The work of the Young Men's Christian Association, especially as it affects the student class, is another indication of the ripeness of this field for a larger influx of reapers.

XIV

INDIA

PART I. — GENERAL

I. THE "CONTINENT" OF INDIA. — In ordinary usage the word "continent" indicates one of the principal divisions of the globe, and in general, the idea of great extent is connected with the term. India certainly does not deserve the name in any such sense, since it is not much larger than Arabia, for instance, and is far smaller than the Chinese Empire. In the typical use of the word, however, it is a continent, since it is an extended body of land bounded by very marked barriers, and projecting like a wedge into the water hemisphere. Moreover, it contains within itself every fifth man, woman and child born into the world, and these multitudes live in every climate from the torrid to the frigid, and speak a babel of tongues.

1. *Position and Area.* — If this "Wonderland of the East," which extends into the Indian Ocean from Central Asia to a distance of 1,900 miles from north to south, were laid upon the map of America, its northernmost point would be in the latitude of Richmond, Va., while its southernmost cape would reach a little farther south than Panama. If the extreme eastern boundary were placed on Baltimore, the western limit would be near Salt Lake City. Within its boundaries could be placed twice over, the United States east of the Mississippi, if Ohio and Indiana were left out. Its area is thus almost equal to that of Europe less Russia. Geographers have compared its shape with that of an equilateral triangle; but there

is a far stronger resemblance to the head and neck of a lion, facing westward and wearing a crown. Others writers have called it "The Rudder of Asia," not so much because of its dominating influence over the continent, as because of its peculiar position, shape and relation to the ocean.

2. *Main Natural Divisions and Their Scenery.* — Sir William Hunter, the highest authority on Indian matters, says *in general* of the country: "This noble Empire is rich in varieties of scenery and climate, from the highest mountains in the world to vast river-deltas, raised only a few inches above the level of the sea. It teems with the products of nature, from the fierce beasts and tangled jungles of the tropics, to the stunted barley crop, which the hillman rears, and the small furred animal which he traps within sight of the eternal snow. But if we could look down on the whole from a balloon, we should find that India is made up of three well-defined tracts. The first includes the Himalayan mountains, which shut India out from the rest of Asia on the North; the second stretches southward from their foot, and comprises the plains of the great rivers which issue from the Himálayas; the third tract slopes upward again from the southern edge of the river plains, and consists of a high, three-sided table-land, dotted with peaks and covering the southern half of India."

The first of these regions is the vast "Abode of Snow," or in its Sanskrit equivalent, *the Himálayas.* It is some 1,500 miles long, with a breadth in sections nearly five times as great as the entire width of the Alps. It has been said that "along the range of the Himálayas there are valleys into which the whole Alps might be cast without producing any result that would be discernible at a distance of ten or fifteen miles." This is the region which furnishes the water for India and Burma, the principal rivers of which rise in a great trough 13,000 feet above the sea, lying between the two nearly parallel Himalayan chains. Vast glaciers, one of them sixty miles long, slowly move down these valleys. In the upper

ranges one sees great bare masses of gray rock and soil. Lower down, where this soil is deep enough, a forest springs up, and at the foot of the mountains are dense fever-breeding jungles inhabited by only a few rude tribes and wild beasts. Tree ferns and bamboos are found on the eastern ranges, as well as great tracts of rhododendron, blazing with red and pink blossoms in the spring. In the autumn the lower Himálayas are beautiful with variegated crops of red and yellow millet, which run in stripes down the hillsides. The few inhabitants of this region may be seen straggling down the mountains along narrow paths, cut in places out of the sheer precipice, and bearing loads of potatoes and other vegetables, or great conical baskets of grain. This region is also the wood-yard of the Empire. The high price of fuel on the plains has, however, caused many of the hills to be denuded of forests, and as a result the rains rushing down the bare slopes prevent new growths from springing up. As in Ceylon, the hillman clears his potato ground by burning the great trees and laying out the side of the mountain into terraces. The trees rot, and in many cases after the soil is exhausted, the peasants leave their homes, burn down new jungle, and proceed to exhaust this second region.

Proceeding southward from the vast scimitar with its cutting edge facing India, we reach *the river plains* which extend across the country from east to west and contain the three greatest Indian rivers with their tributaries. As they have their rise in the mountains where the greatest recorded rainfall of the globe is found, they bring down into the plains such vast deposits of fertile soil that this district is the most populous one of India. The scenery of the plains is charming. Streams, tilled fields, mango growths, mud villages shaded by magnificent trees, feathery thickets of bamboo, wide-spreading banyans and a multitude of palms make it a fairyland. It is not surprising that the early Aryan immigrants were quite content upon reaching this part of the country to cease their wanderings. These plains thus became

the theater of the great race movements of India's history and the seat of its early civilization. With the exception of the Great Plain of China, no portion of the world is so densely inhabited as this. The Bengal delta especially is fertile beyond belief and correspondingly populous. In most of these plains the same fields yield two crops annually, thus giving the farmer no rest except during the hot weeks of May, when he anxiously awaits the rain.

To the south of the river plains lies the third main division of India, the table-land known as *the Deccan,* or "The South." Two sacred mountains stand as its eastern and western sentinels, while between them stretches a cordon of confused hills and mountains. These ranges constitute the northern wall on which rests the central plateau. A vast mass of forest ridges and peaks, broken by cultivated valleys and plains, extends southward toward the Indian Ocean. On the eastern and western sides is found an elevated rim known as the Ghâts, a word commonly used of flights of steps by the river side. Though this table-land was once buried under forests, if the Sanskrit poets may be believed, increased tillage has driven back the jungle to the hill recesses. The black soil of the cleared country is proverbially fertile, almost rivaling the Bengal delta in its palms, rich rice harvests and abundant crops of every description. Were it not for artificial lakes used as irrigating reservoirs, the liability to drought would make this fertile region almost valueless. By carefully husbanding the water, it may be used throughout the year in ordinary seasons. The Burman section of India has already received special mention, and is not included here.

3. *Indian Rivers.* — The place of *these rivers in the economy of the Empire* is of the greatest moment to its inhabitants. They are at once the source of life-giving water, and, quite as important, they bring down in their flood vast deposits of fertilizing silt. Mr. F. G. Carpenter estimates that the amount of soil thus brought down annually by the Ganges alone would fill freight cars enough to reach twice around the

earth and leave enough cars over to run two continuous trains through the center. Hardly less important is its service to the populace as the maker of land. The delta is constantly encroaching upon the sea, and elsewhere adding depth to the soil. One attempt to find the bottom of this fertile deposit failed when the drill had reached a depth of nearly 500 feet, and still the deposits are continuing to be made. As a means of intercommunication these rivers are of the utmost value. Ocean steamships can ascend to a considerable distance, while river steamers and native craft can penetrate far into the interior. At certain places great collections of vessels of every sort constitute floating towns as marked almost as those of Southern China.

It must be said, however, that the rivers are likewise *destroyers.* "Scarcely a year passes without floods, which sweep off cattle and grain stores, and the thatched cottages with anxious families perched on their roofs. In the upper part of their courses, where their water is carried by canals to the fields, rich irrigated lands breed fever and are in places destroyed and rendered sterile by a saline crust. Farther down, the uncontrollable rivers wriggle across the face of the country, deserting their old beds and searching out new channels for themselves, it may be at a distance of many miles. During these restless changes they drown the land and villages that lie in their path. Even in their quiet moods the rivers steadily steal land from the old owners and give it capriciously to a fresh set. Each autumn the mighty currents undermine and then rend away the fields and hamlets on their margins."

Because of their twofold character as benefactors and destroyers, *they are the divinities* of vast multitudes of inhabitants. It is well known that the Ganges is not only lovingly called Mother Ganges and worshiped as such, but that other rivers are also regarded as sacred. This is especially true of the Narbadá. Ablutions in these rivers free from all sin, and death on their banks or in their waters is ardently desired.

4. *Natural Resources.* — The Empire is not comparable in

these respects with China or South America. Nevertheless it is well provided with forests and other means of subsistence. Not including Burma and Bengal, *the forests of India* would cover a section almost as large as the New England States and New Jersey. Teak, ebony, larch, immense elms capable of seating 600 persons in their shade, bamboos attaining the height of sixty feet, and the very remarkable banyans and sacred figs are prominent among trees; while the mango, orange and palm furnish highly prized fruits. The denudation of forests, above alluded to, is now being checked and the 100,000 square miles under the jurisdiction of the Forestry Commission are yearly becoming increasing sources of national wealth. What Kipling so vividly pictures in his "letting in the jungle" is an illustration of what can be accomplished where the wasteful use of land is regulated by law.

The *agricultural possibilities* of India are its preëminent source of wealth. Notwithstanding the dense population, only about one-third of the country is at present cultivated or used as pasture land. Nearly one-fourth of its area lies idle, though entered in statistics as capable of cultivation. This fact speaks volumes for the agricultural future of the Empire, and when the Department of Agriculture educates the people still more generally along agricultural lines, and when increased irrigation is available, these resources will be still larger. Tea occupies the smallest number of acres, while rice and other food grains cover the largest territory, with an intermediate area devoted to indigo, sugar cane, oil seeds and cotton.

The reader will naturally ask how it happens that, with such vast agricultural resources, millions should be destroyed by periodical *famines*, accompanied by the awful experiences of the one which has just ceased its ravages. It should be remembered that about seventy per cent. of the Empire's area contains only eighty-seven persons to the square mile, while the rest supports about 400 per mile. As India grows its own food instead of importing it, and as some sixty per cent. of the peo-

ple are entirely dependent upon agriculture for their living, with twenty per cent. more indirectly indebted to Mother Earth in the same way, any condition which prevents abundant harvests is apt to affect many millions. When to this is added the fact that the ground is cultivated by oxen and that the people are vegetarians almost exclusively, the gravity of the situation is increased when there is a lack of rain and the oxen die. The village and caste system, to be described later, still further aggravates the situation; since each village has been accustomed to depend upon itself, and each caste regards as defilement certain forms of contact with the men and products of another caste. Failure in rains always produces disasters, and when this is serious or occurs in consecutive years, the results are most calamitous. Any one who has read the paper on this subject by the late census commissioner for India, Mr. J. A. Baines, will be filled with admiration for the remarkable scope of the Government's plan for relieving suffering without pauperizing the people. China, and other countries subject to famine, might well study the provisions there described. Yet how inadequate they are when confronted by the conditions of the past two years the whole world knows, and men of every race are moved to alleviate the disasters affecting so many millions.

5. *Climate.* — In a country extending over twenty-six degrees of latitude and including within it such great differences in elevation, there can be no statement made covering all points. *In general,* the cool months extend from November to the middle of February. The dry, hot weather precedes the periodical rains and the moist heat follows them. Missionaries usually suffer from the heat in inverse proportion to their distance from the equator, Northern India being far more trying than Southern. Most of the Empire lies between the July isotherm of 80° in the South and 90° in the North, while in January it lies between the lines of 80° in the South and 60° in the North.

The rains are dependent to a large degree upon the monsoon and the location of the mountains, against which the

vapor-bearing clouds impinge. In one section of the country the fall averages thirty feet, and in one year it reached as high as sixty-seven feet; but in the Deccan and along the upper basin of the Ganges and Indus it is only two and a half feet. Were it not for the extensive reservoirs and irrigating canals, India would suffer greatly from aridity.

During the cool and pleasant season of the winter *health conditions* are favorable, while in the hot term there is no great danger if undue exposure is avoided. This extends from February to May. With the wet season lasting from June to October, unhealthiness is prevalent.

6. The *effect of environment upon the inhabitants* of India has been often alluded to, though perhaps it has been unduly emphasized. It is most probable, however, that the leisure afforded by the fertile river plains and the favoring climate were a rich endowment to the early Aryan settlers. A native author thus writes concerning his countrymen: "All nature conspired to make them thoughtful and imaginative. What was more pleasant than on a hot afternoon to sit under the umbrageous banyan or pipal tree and reflect or discuss? Microcosm was the study of the Hindu as macrocosm has been that of the modern European. Moral science was the intellectual basis of Hindu civilization, as natural science is that of the modern civilization of Europe." Whether the result of environment or not, it is true that compared with the Anglo-Saxon, the Hindu has been overcome by nature rather than made himself its conqueror. Hence we have a weaker race than the Western Aryans have come to be. A helpful, though indirect, influence upon the inhabitants has been exerted because Indian soil from early times has been the "Prize of the East." This led inevitably to a continuous influx of new race elements, and in consequence the Hindu shares some of the advantages of the intermixture of varied bloods. If caste and other causes had not prevented a larger amalgamation of races, he would, however, have been a stronger man than he is.

Foreigners find the climate less favorable than that of the

temperate zone. While some are unable to endure it, most persons live to a good old age, if they exercise proper care. A sufficiency of sleep and due regard to diet and recreation have won many a missionary battle that would otherwise have resulted in physical defeat. It should also be remembered that the magnificent hills and mountains of India offer in every section a picturesque and healthful place of refuge during the trying months. The chief obstacle that confronts the missionaries is the necessity of sending to the home land their children at an early age. If retained too long in their adopted country, they are apt to be feeble and short-lived.

II. The Peoples of India. — Nowhere outside of the Chinese Empire can be found so many people who call one country their fatherland, and nowhere in the world are there so many races enclosed within such limited boundaries. In its great sister Empire to the northeast are greater populations, but the Chinese are practically homogeneous, while the Indian Empire is lacking in that most important element of strength.

1. *Leading Races and Sectional Differentiæ.* — The simplest classification of the many races of India would reduce the divisions to four. According to the census of 1891 these include all those numbering more than one and a half millions. By the census just completed but not published in detail, it appears that the entire population of India, including the Native States, has increased from a little more than 287,000,000 to 294,266,701. The comparatively small rate of increase — 4.44 per cent. in British territory, with a loss of 4.34 per cent. in the Native States, thus leaving a net gain of only 2.42 per cent. during the years 1891-1901 — is reduced still further by the fact that tracts are here reckoned in that were not enumerated in 1891. Famine and other unfavorable conditions only partially account for the small actual gain of 1.49 per cent. as compared with 11.2 per cent. during 1881-1891. Burma and Shanland have added 30 per cent. to their populations during the past decade, according to the "London Times," from which the above facts are derived.

Below is given a brief statement concerning the four main *race groups and their distribution.* The numbers are from the census of 1891. *The Kolarians* may have been the first to enter India. Coming from the Northeast they apparently spread westward over the northern plains. At present "they dwell chiefly along the northwestern ranges of the central table-land which covers the southern half of India," and number 2.96 millions. *The Tibeto-Burmans* seem to have come at various times from Tibet into Northeastern India. They still remain in the mountainous sections of the Northeast and number 7.29 millions. These two race stocks are probably of Mongol origin. *The Dravidians* apparently entered India from the Northwest, and driving the Kolarians before them to the mountainous region of Northern Deccan, they eventually burst through their territory and scattered over South India. They now dwell in the southern part of the peninsula and are reported as numbering 52.96 millions. The most numerous race is the *Aryo-Indic.* The Aryans entered the country from the Northwest and gradually overspread the northern half of India. By a process of absorption and accretion they have become the most numerous race in the Empire, some 195.46 millions in all.

Sectional differentiæ, largely due to local environment, though partly racial, are thus described by Keane: "In the Punjab and in the Indus Desert, where the earth has only yielded her increase to strenuous labor, the peasantry are strong and warlike; in the eastern provinces, where the water supply is abundant, the inhabitants are densely packed but physically weak; in the central parts the conditions are of an intermediate character; a fertility somewhat less than in Bengal and with less certainty of rainfall produces races which from Oudh to the Narbadá have always been robust and laborious, almost — but not quite — as much so as in the drier regions of the far West." The height, strength and courage of those dwelling in the North are generally greater than are found in Southern India. While these general statements are in the main true,

the Brahman maintains his individuality in all sections. Everywhere he is, like all others of his fellow-religionists, "imbued with a lofty pride transmitted through long generations."

2. From the missionary point of view a very serious difficulty is encountered in the *languages of India.* Notwithstanding the great number of distinct tongues and dialects, there were in 1891 only eleven that were spoken by five millions or more. In the absence of the full statistics of 1901 the figures of ten years ago are printed with the caution that they are now not quite correct. An average of two per cent. should be added.

Race stock.	*Language.*	*Where spoken.*	*Millions speaking it.*
Aryo-Indic,	Hindi,	N. W. Provinces, Rájputána, Punjab, etc.,	85.68
Aryo-Indic,	Bengali,	Lower Bengal,	41.34
Dravidian,	Telugu,	Lower basins of Kistná and Godávari,	19.89
Aryo-Indic,	Marathi,	Bombay and N. W. Deccan,	18.89
Aryo-Indic,	Punjabi,	Punjab,	17.72
Dravidian,	Tamil,	Southern India, as far north as Madras,	15.23
Aryo-Indic,	Gujarati,	Region around Gulf of Cambay,	10.62
Dravidian,	Kanarese,	Mysore and districts northward,	9.75
Aryo-Indic,	Uriya,	Orissa,	9.01
Tibeto-Burman,	Burmese,	Burma,	5.56
Dravidian,	Malayalam,	Travancore and rest of Malabar coast,	5.43

The English language stood twenty-eighth in order with a population of 238,499. Hindustani, with a Southern variety of it, the Dakhani, has become the lingua franca of India and is "the official tongue under English rule, except so far as English itself is used."

3. *Characteristics Common to Most Hindus.* — In the midst of differences there are some characteristics common to most Hindus. *Physically considered,* the average person is possessed of greater powers of endurance and of continuous bodily exertion with but scanty sustenance than one sees in America or Europe; indeed, the Hindu is scarcely excelled by any race in this respect. At the same time, it has been estimated that in the matter of strength he has not half that of the European, while in nervous power he has about one-third our strength.

As a workman, therefore, he is worth only one-sixth as much as an Occidental. "Epidemics commit fearful ravages among these enfeebled populations. Cholera is domiciled in all large towns; elephantiasis, under various forms, is very common, afflicting one-fifth of the inhabitants in some provinces; and in 1872 there were as many as 102,000 lepers in the three Presidencies alone. The mean death rate for the whole of India is stated by Hunter to be 32.57 per thousand, or one-third higher than West Europe." The weakness of this race can hardly be explained by the climate and their vegetable diet. Early marriages and the inter-marriage for centuries of more or less consanguineous parties doubtless have much to do with their feebleness.

Social Characteristics. — Caste naturally unites the people of a given subdivision very closely. At the same time it reproduces in the little village the same evils of class divisions that our cities have to contend with. Happily for their peace, these differences are looked upon as decreed and are no occasion for heartburnings. In the family there is little of the social spirit. Yet in the matter of labor there is a general care for the interests of all. This is the key to the industrial situation rather than caste alone. Thus the European in India needs to have a troop of servants, each doing the work appropriate to his caste and also that which will not encroach on the interests of other workmen.

Apart from the caste and trade guild regulations, altruism in India is lost in an *intense egoism,* and this holds true in one's relations to those outside one's own caste, to the country at large and to the gods above. The losses, sufferings and cruelties that come to others are regarded with supreme unconcern. Such a thing as patriotism does not exist among the masses, while the disinterested benevolence of missionaries is looked upon with suspicion. There are, of course, exceptions to this broad statement, many of the wealthy being munificent in their gifts, while the indigent are frequently aided by the very poor.

That the Aryo-Indic section of the population has possessed *intellectual power* in the past is abundantly evidenced by the Sanskrit language and the earlier literature embalmed within it. Max Müller does not unduly laud these writers of a purer age when he writes: "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention of those who have studied Plato and Kant, I should point to India." At the present time, also, India possesses men of marked ability in the scholarly walks of life, thus proving her right to be called intellectual. The masses do not rank high in this direction, but in time the present educational movement on the part of the Government and missionary societies will introduce scholarly blood into their veins.

Widely differing estimates *as to the moral nature of the Hindu* here confront us, the historian Mill, for example, painting their character in somber colors, while a recent native author adduces a multitude of Occidental witnesses to prove that his countrymen rank high in respect to morals. Another writer puts the case thus: "There is no degree of cruelty, no excess of vice, no hardened profligacy, no ineffable abomination, of which we cannot find examples among the Hindus; but neither is there, on the other hand, any height of virtue which they have not reached."

Dr. Murdoch thus epitomizes *feminine characteristics*. The woman, who is nearly always a wife, is faithful and devoted to her husband, affectionate toward her children, attentive to household duties, sympathetic toward the poor and distressed, modest, and, compared with women of the Occident, remarkably free from crime. Over against these excellencies are placed the following defects: she is ignorant, absorbed with petty littlenesses, is passionately fond of jewels, exhibits a false modesty, is an unrivaled scold, is unable to train her children properly, exerts little moral influence over her husband and is extremely superstitious.

The ordinary woman seems to be much stronger *physically* than women of the West, as she performs heavy labor on the farm and on the roads; yet Hon. M. L. Sircar, M.D., states that "from medical observation extending over thirty years, he could say twenty-five per cent. of Hindu women die prematurely through early marriage, twenty-five per cent. more were invalided by the same cause and the vast majority of the remainder suffered in health from it." This remark applies especially to women of the higher castes, but it is true to a less degree of the poorer women also.

III. Two Distinguishing Social Institutions. — 1. *The village* is the home of the masses, as widely isolated dwellings are almost unknown, and comparatively few live in the cities. Census reports show that about ninety per cent. of the population dwell in villages of less than 2,000 inhabitants. In appearance they do not greatly vary. Two main sections are noted; one inhabited by the higher caste, the other by the outcastes and non-castes. Houses belonging to the well-to-do are shaded to some extent by palms, banyans, margosas and other trees. In the absence of sanitary regulations, dust, filth and stifling odors abound. The village tank for watering cattle, washing clothes and irrigating fields, and the well and open market-place are the common places of resort.

The village system has won the admiration of Western writers. It is a miniature republic presided over by a potail or "head inhabitant," aided by a clerk and panchayet, or "council of five," who decide cases of a moral nature. Other functionaries are the village priest, schoolmaster and watchman. "Besides these, almost every village has its astrologer, smith, carpenter, potter, barber and bard, all of whom are rewarded out of the produce of the village lands." Each village is thus self-sufficient and constitutes a unit, which cares little for other villages and the central Government.

2. *The Caste Curse in India.* — This is the Hindu's environment and the greatest obstacle encountered by the Christian missionary. It is popularly considered as *a religious institution*

dating from the Vedic period and buttressed by the Laws of Manu. Modern writers like Muir, Müller and Cornish argue that instead of having this divine origin, caste is due to differences in race, employment and location.

The original system recognized but four castes, the priests, warriors and agriculturists, who were the "twice born," and the "once born" Sudras who were menials, artisans, etc. At present the original castes do not exist in their purity, the Brahmans and Sudras remaining most distinct. *Caste subdivisions* are extremely numerous and complicated. Hunter states the number as at least three thousand, though according to the Madras census returns for 1881 there were 19,044 caste names. The members of the Sudra sub-castes are most numerous and constitute more than four-fifths of the population.

There are *some advantages in the system.* Missionaries have noted its value in the matter of securing the economic advantages of division of labor and the protection coming from the larger caste family. It promotes to some extent cleanliness and is a moral restraint in certain directions. It has also proven its value to the British Government from a political and police point of view; it has kept alive a learned class which might otherwise have been blotted out of existence. To the higher classes it has been a temperance element of great value in that it forbids the use of liquor. Caste has made the Hindus content with their lot, and among those who contend most strenuously for it are the lowest of the people.

The disadvantages far outweigh, however, these caste benefits. A native scholar, Shiva Nath Sastri, scores the following points against the system. It has produced division and discord; it has made manual labor contemptible; it has checked internal and external commerce; by confining marriage within narrow circles, it has produced physical degeneracy; it has fostered an injurious conservatism; it has checked the development of individuality and independence of character; it has encouraged harmful customs such as early marriages, heavy

wedding fees, etc.; it has prevented the growth of national worth by confining to a limited number the benefits of culture; by imposing on the people the most abject spiritual slavery, it has prepared the country for foreign slavery. Its general opposition to the Christian doctrine of universal brotherhood and compassion are too manifest to be enlarged upon.

IV. THE RELIGIOUS LIFE OF INDIA. — Prof. Duncker in his "History of Antiquity" has very truly remarked, "Religion has dominated the life of the Indians more thoroughly than that of almost any other nation." Occidentals who have traveled in the Empire have come to realize this, but those living at home conceive of India's religious life from the standpoint of "The Sacred Books of the East" and special volumes dealing with Indian religions. If one would get a true view of the religious life prevalent there, he would need to practically eliminate the Brahmans who compose a very limited portion of the inhabitants, and consider the masses, about two-thirds of whom are entered in the census as Hindus. Before summarizing the religious conditions of the vast majority of the people, however, a word must be said about other faiths.

1. Though *Buddha* is India's most widely known son, Hinduism trampled under foot his teachings, so that in the land of the sacred fig tree less than ten millions, of whom all except about one-quarter of a million, are resident in Burma, are now following in Gautama's footsteps.

2. A larger number are entered as *animistic in faith.* This means that scattered through the Empire are several millions who are devoted to the worship of objects of nature and spirits without any thought of higher divinities. In this respect, however, all Hindus are more or less animistic and differ from those entered as such mainly through their nominal devotion to Hindu deities of the book religions.

3. The *Mohammedans* — Muhammedans — of India far outnumber those found in any other single country. The Ottoman Empire, ruled by the Sultan and containing the sacred cities of the Prophet, has a far smaller number of the faithful

than are obedient to the sceptre of Britain's Christian King, the Emperor of India. The Mohammedan population is nearly six-sevenths as numerous as the total population of the United States. Nowhere else in the world is there so large a number of Mohammedans under the rule of a single man. This fact is, however, subject to many limitations. Any one conversant with the history of Northwestern India will recall the perpetual atmosphere of unrest prevailing there and will realize the force of Mr. Baine's words: "It is not irrelevant, in view of the present state of the Ottoman Empire, to remind those interested in India that conditions are much the same as those existing between Islam and Eastern Christianity in Armenia; though fortunately another creed being in political power in our dependency, the tension between the two is not made so unpleasantly apparent as in Asia Minor. Incidents, all the same, are constantly occurring which, though local and comparatively of a trifling character, are quite enough to make manifest to us in England what is a constant source of apprehension to those responsible for the peace of India in the country itself, namely, the smouldering fire of religious animosity which is only awaiting a favorable opportunity to burst into open violence."

4. *Popular Hinduism.* — As *defined* by the veteran missionary, Dr. Murdoch, this is the religion of the Rámáyana, Mahábhárata, the Puránas and the Tantras. About ninety-nine out of every hundred accept Hinduism in this form. It is almost universal among the women, and is that which they teach their children.

The basis of this popular faith is found in the literary works named above and in aboriginal traditions. The Tantras, consisting of dialogues, incantations and magic services, furnish its most licentious and abominable features.

Connected with the superstitions and harmful teachings in these books is a *nature worship,* ranging from that of plants, water, tools and animals, to the higher worship of ancestors and of living men deemed divine, — the entire Brahman caste.

Tutelar deities, demons, gods and goddesses, — popularly reckoned as 330,000,000 in number, — are almost universally believed in and evidences of religion are to be seen on every hand. Pilgrimages are a most important feature of Hinduism and enlist a larger number of the faithful than wend their way to the holy cities of Islam.

5. The *effects of religion,* especially of popular Hinduism, upon the life are most injurious, though they undoubtedly have some helpful features. Poverty and wholesale destruction of life are partly the result of caste. The peculiar views held concerning religious teachers prevent the ordinary Hindu, even if he were so inclined, from attaining to the best in Hinduism. Fear is everywhere present; man, as well as children and women, are constantly in dread of demons, the evil eye, etc. No other form of religion, not even the most exaggerated phase of Pharisaism, has so emphasized the formal element in the religious life. So, too, popular Hinduism is impure, the majority of the temples in India containing under their roofs symbols which put to the blush ancient Baal worship, and often sheltering women who are sold to the gods to work iniquity. It is well known that portions of the Sacred Books are so obscene that the English Government restricts their translation. The deities themselves are represented as being so licentious that even Greek and Roman gods seem pure in comparison. Pantheism and transmigration are the two beliefs of Hinduism which are the most destructive of true relations and of future hope. Notwithstanding these awful facts the religious desire is present in wonderful power, and the ground is more ready to receive the gospel seed than in atheistic China or bigoted Turkey.

PART II. — MISSIONARY

PART I of this chapter may possibly have filled the reader's mind with despair as to the missionary's ever effecting any great transformations in an Empire where everything is on so

vast a scale. The very numbers appal the thought; how can Protestantism, which in the entire world exceeds the Indian population by only about one-third, ever hope to carry the gospel to India's nearly three hundred millions? Even if receptive and ready for the message, the task would be colossal; but how infinitely more difficult when the appeal is made to people who are mad upon their idols — exceedingly religious, like the Athenians of old — and bound by the strongest fetters that have ever enthralled a race — those of a caste that is at once economic, social and religious, as well as anchored to the bedrock of a venerated past!

I. Obstacles. — Those which confront missionaries in most foreign countries — unhealthful climate, difficult languages, poor means of intercommunication in many sections, etc., are not mentioned, as India is far superior to many mission lands in these respects.

1. The *immense population* is at once an advantage and an obstacle. Instead of being a land where one must traverse great distances to find the people, in this Empire they are everywhere. The difficulty presented by India's millions lies in the very large force required in order to reach the 566,048 villages which in 1891 contained 500 inhabitants or less, three-fifths of them having under 200 inhabitants. Moreover, where the population is so great, the converts gained appear as so infinitesimal a proportion that the influence of a hostile and overwhelming majority militates against the entrance of many into the Church.

2. If these masses were of one language or race, the difficulties in the way of their evangelization would be less than at present, when so many *different peoples* are to be reached. These races are as distinct as the Spaniards and Russians; hence a missionary may be dwelling in a district one-half of whose people he can scarcely communicate with through the medium of a language that is perfectly familiar to the others of that region. Happily the number understanding each of the leading languages is so great, that this obstacle is not at

all serious, as in the case of missionaries in such fields as the New Hebrides. The seriousness of these enthnographic divergences lies in the fact that between some of the races so great prejudices exist that a single united Indian Church and real fellowship in the missionary enterprise of the Empire is impossible, especially with the superadded difficulty of caste survivals in the Church's rank and file.

3. One element in this gathering of the nations is frequently a decided drawback to the cause of missions. While Europeans in civil, military and mercantile life are often most helpful to the missionary, too many of them are persons of godless life, whose example and hostility to the work rank among his greatest trials. The mischief does not end with India; but in the ports and elsewhere missionaries are often ridiculed or maligned, with the result that such superficial travelers as trouble to make any inquiries return home with scores of stories reflecting upon missionaries and their noble work. A feeling of moral responsibility for these *Anglo-Indians* and for the often despised Eurasians, the offspring of Europeans and native women, divides the heart of earnest workers who not infrequently attempt to minister to them, as well as to the Hindus, with resultant breakdowns.

4. We must regretfully add that one section of the foreign population, devoted to the interests of religion and often men of the most self-denying life, *the Romanists,* are in some sections a more serious foe than any European or native opponent. "The Jesuit advance in India" is a very real problem, especially in the Krishnagar, Chotá Nágpore, Siálkot and Tanna fields, as well as in a district south of Calcutta. It is not so much the truths taught by this proselyting force, as the methods used, that occasion friction. Well authenticated testimony shows that this system includes buying inquirers or converts off with gifts of food, clothing and confectionery; the hiring of subordinate Christian helpers who have been working gratis for Protestantism; providing Saturday night entertainments for those who would attend church on Sunday; slandering

Protestant missionaries, especially those who are married; permitting the converts to observe caste rules in districts where Protestants pursue the opposite policy; loaning natives money and when unable to pay the debt, offering to remit it if they will join the Catholic Church, the debt being held over their heads in case they return to their former faith; and encouraging Christians to indulge in vicious and intemperate habits, and when under consequent discipline, receiving them to their own Church. When due allowance is made for intemperate and partisan statements, the facts seem to prove that such proselytes are not benefited by the change, but rather are worse than in their heathen days.

The *reasons for the success of this proselyting agency* are found in Mr. V. N. Narasimmiyengar's Mysore Census Report of 1891: "Roman Catholicism is able to prevail among Hindus more rapidly and easily [than Protestantism] by reason of its policy of tolerating among its converts the customs of caste and social observances, which constitute so material a part of the Indian social fabric. In the course of the investigations engendered by the census, several Roman Christian communities have been met with, which continue undisturbed in the rites and usages which had guided them in their preconversion period. They still pay worship to the Kalasam at marriages and festivals, call in the Brahman astrologer and purohita, use the Hindu religious marks and conform to various other amenities which have the advantage of minimizing friction in their daily intercourse with their fellow-caste brethren."

5. *Local opposition from Hindus* is far more common than Catholic interference. It is not unusual in all parts of India, especially during the initiation of a work, to be subjected to a wearisome variety of annoyances. The missionary is prevented from finding a favorable position for even an hour's service; and if he desires to remain permanently, it is with the utmost difficulty that he can secure good sites for residence, church, school and hospital. High rents are charged him;

almost impossible conditions are imposed; titles are beclouded; building is hindered, if not altogether stopped.

In the *case of natives* this opposition is far worse. Insults, abuse, breaking up of meetings, depriving them of water from the village well, despite the government regulation forbidding it, are common experiences in districts newly opened. And what shall be said of the opposition encountered by the young convert? If he is in his minority, relatives can do what they will with him, and even English law is often unable to prevent his death or such serious drugging that lifelong imbecility may result. Baptism is the crucial hour when the storm clouds, that have been gathering ever since his interest was evident, burst like the monsoon upon his defenceless head, and God alone can save the convert from the despair that follows such persecution and the ostracism from men of his caste. Of course this persecution is by no means universal, but it is to be expected in the case of students and others of note in the community, unless they chance to be so high in position that they are immune from attack.

6. *Governments* are a doubtful dependence in such emergencies. While British law as administered in India is generally very helpful, the Government is neutral in religious matters and does not afford the same aid that would be available, if it were what it is in Great Britain. This neutrality and the recognition of certain points of Mohammedan law abate somewhat the freedom which converts from Islam are supposed to find under the ægis of English protection, though even with this weakness British rule makes it more possible for a Mohammedan to become a Christian in India than elsewhere in civilized lands except in China and the Malay Archipelago. The chief hardship is found in the Native States where old laws still prevail and where many a convert has met death as the punishment for deserting the faith of his fathers.

7. A more vital opposing force is found in the *personal character of the people* of the Empire. Courage is manifestly needed to break with the past and with one's caste, and cow-

ardice is said by missionaries to be quite prevalent. Even if converted, instability of character often leads to a relapse into former habits of idolatry. Immorality is the atmosphere surrounding all in India, and when the gratification of the lower desires and appetites receives religious sanction, it is very easy to fall from the purity of Christianity into impurity at the beck of the temple nautch girl or the siren voices of prurient sacred books. Even more hostile to Christianity's message is the power of "custom" over the average Hindu. The conservatism of China cannot equal, as a deterrent force, this tyrannical master of India. One who ventures to depart from it in villages and towns that are unfamiliar with the new life of the Occident is "peculiar" to an infinitely greater degree than any in Christian lands who for this reason are kept from showing their colors.

8. The *power of superstition and religion* is another potent factor that must be reckoned with in the conversion of India's millions. This land stands foremost among the great nations of the world in its devotion to the gods, and second to none of them in the deference shown to superstitions. Missionaries report that those features of the native religion causing the greatest practical difficulties are the following: Unbounded confidence in the sacredness and supremacy of their sacred books and religious leaders; errors as to the nature of sin and salvation, leading the people to lay great stress on supposedly good works, especially upon difficult pilgrimages; sincere belief in the agency of evil spirits and careful observance of signs and portents; devotion to Krishna and to the cultus of Vishnu, in whose lives they see resemblances to the Incarnation and life of Jesus, thus denying the exclusive claims of the Christian Incarnation; the Vedanta system, with its doctrine of 8,400,000 transmigrations, which seems to them the best explanation of life's inequalities — a belief leading to fatalism; and an all-pervasive pantheism that makes God the author of evil as well as of good, destroys responsibility for sin and logically makes it impossible, fosters idolatry by teaching that

God is within the idol, and asserts that any religion is good enough if sincerely followed.

Among *Mohammedans* the disbelief in the Incarnation and divinity of Christ and His consequent degradation to a mere prophet, the surpassing claims of Mohammed, the self-righteousness that exalts works above the underlying motive, and the misinterpretation of Christian doctrines accompanied with the utmost bigotry, are the weapons with which Islam's votaries meet the missionary attack. In the case of *the educated* who have seen the folly of current beliefs and who blush before India's unexpurgated sacred books, two tendencies are to be met: one is that of universal scepticism which leads the man to agnosticism or utter disgust with all religion; the other, a desire to find in some reform movement as promulgated by the various Samajes an Oriental substitute for past faith on the ground of its greater fitness for the Hindu mind.

9. But the great upas tree of India, poisoning the life and weakening the moral sense of every community, is *caste*. While it is a part of religion, it is far more than that, as was seen in Part I. This and ancestral worship in China stand as the two greatest existing obstacles to Christian missions, and it is little wonder that so eminent a missionary as the Abbé Dubois despaired of the higher classes of India ever becoming Christians, though he was ready to acknowledge that there was a great field among the low castes and outcastes. What this Romanist regarded as impossible, the grace of God, accompanying such wise efforts as those of Duff, — who reached India with his scheme of Christian education about the time that the Abbé left it for Europe, — has accomplished in multitudes of cases. Still, it remains true that a vast majority of the converts are from the low castes, and that even among these the spirit of brotherhood has so little influenced even the Protestants that to some extent and in one or two branches of the Church in South India the caste spirit and regulations are regarded. As this problem does not beset work for the aborigines, many missionaries turn to them with a sense of relief.

10. Earnest workers find *heavy burdens in other issues* that are in a sense subsidiary to their regular work. Thus abuses and social crimes flourish all about them and they would be false to their trust if these were not met. The well-known evils of child-marriage and widowhood, the perplexing problems of polygamous marriages in the case of applicants for church membership, actions of the Government such as licensed immorality and the opium trade, and a number of other moral and social questions call for discussion and in some cases active opposition.

II. Protestant Forces. — 1. As the second volume makes evident, these are significant in point of numbers and in the diversity and extent of work done. Yet when *the statistics* are compared with those of smaller countries, or of a continent like Africa, it should be remembered that India's population is about twice as great as that of the Dark Continent; while its Mohammedans alone almost equal in number the entire population of the Ottoman Empire plus that of South America.

In *comparing the missionary maps,* also, remember that while India is dotted somewhat thickly with mission stations, the villages and towns are more numerous there than in any other mission land save China. Thus in Bengal there are three villages or towns on every two square miles, and in the most sparsely populated province, that of Bombay and Sind, there is one town or village to every five square miles. The reader will also learn from the map and the Station Index that the Protestant fields first occupied are those most fully cared for to-day. Including Catholics, two-thirds of all Indian Christians were found in the British provinces of Madras and Coorg and in the Madras Native States, when the census of 1891 was taken.

2. As for the *societies represented,* America furnishes the greatest number, thirty-five; England has thirty-four, the Continent, nine, while international societies and missions from other lands number fifteen. For details concerning all these societies the reader is referred to the second volume of this

work. Note especially the relative proportion of men and women, both among the missionaries and the *native assistants.* Concerning the latter, Sir William Hunter in his admirable work, "The Indian Empire," writes: "Between 1851 and 1890 the number of mission stations increased threefold; while the number of native Protestant Christians has multiplied by more than fivefold, the number of communicants by nearly fifteenfold, and the number of churches or congregations by sixteenfold. This was largely due to the extended employment of native agency in the work. The native ordained pastors increased from twenty-one in 1851 to 797 in 1890, and the native lay preachers from 493 to 3,491. The Protestant Church in India greatly gained in strength by making freer use of, and reposing a more generous confidence in, its native agents." At the Newcastle Church Congress of 1900 the late Lieutenant-Governor of Bengal, Sir Charles Elliott, not only endorsed all that is said above, but urged the Church to crown its work of organization by the appointment of native Bishops, basing his argument on the experience of the civil administration in India. He says: "I was the first Governor of a province who appointed a native to be a commissioner of a division with English magistrates under him, but no one caviled at the justice and wisdom of the selection. On the contrary the men thus promoted have risen to the height of their position, their self-respect has been aroused and with it the self-respect of the community to which they belong, and new qualities have been evolved in them. I believe that if our Bishops would take courage in both hands and imitate the example of the Civil Government, it would be a great stimulus to the native clergy and converts, and the result would not be disappointing." The Church Missionary Society has within a few months definitely recommended such a course as Sir Charles advocates. These opinions are cited to emphasize the power resident in a portion of the missionary force which is often wholly unappreciated by the reader.

3. The new emphasis of *the true missionary dynamic,* a

greater fulness of spiritual life, cannot be omitted in any enumeration of Protestant forces, especially as workers in this field realize the importance of such enduement as do those in no other perhaps. During the last six years there has been much individual desire for divine power, and this longing has led to meetings of missionaries in small groups and occasionally in national conferences, the main or sole object of which has been to deepen the spiritual life. In the case of many missionaries the old thirtyfold measure of fruitfulness has given place to an abiding joy in the Lord and capacity to bring forth fruit an hundredfold.

Nor should reference to *outside increments to the missionary ranks,* provided by the increasingly frequent visits of prominent religious leaders from the Occident, be omitted in a census of forces. This contingent includes such evangelists as Dr. Pentecost and Rev. F. B. Meyer; students of religion and philosophy like Professor Ladd, President Barrows and Principal Fairbairn; and practical leaders of men, of whom John R. Mott, Secretary of the World's Student Christian Federation, and Dr. Clark, founder of the Christian Endeavor Movement, are types. The exceeding value of their labors to India is an indication of the possibilities in all the great mission fields of such special service.

III. Classes Ministered to. — As these differ, not merely in condition, but also in the methods employed to reach them, they will be mentioned separately.

1. *Children* are a strategic element in society, not only because of the greater ease of reaching them, but also for the reason that, as ethnologists have shown, children of lower races or castes do not differ greatly in receptivity from those in civilized lands, while after adolescence they relapse into a stupidity that makes impression difficult. Moreover, the destructive work needing to be done at that period is far less than in adult life. Day-schools for boys and girls, either coëducational or separate, are the commonest line of approach. Vernacular instruction seems to be best except where the better

classes are aimed at, in which case English is an attraction. Though difficulties are experienced in this work, notably in the direction of securing teachers with proper spiritual and educational qualifications, they are gradually disappearing, and the leavening influence upon the heathen homes of the children, as well as upon their own lives, is of great value. Sunday-schools are far more helpful, especially in cases where Mohammedan and Hindu children are afraid of places of Christian worship. They can be won by taking the school to them as is sometimes done — going into a company of boys and girls and marking out parallel lines on the ground with aisles appropriately placed, thus enabling the children to be seated in an orderly way. The lively singing and other exercises so attract them that the Sunday-school idea soon takes root. The use of Scripture cards helps to overcome prejudice, and they are prized in the homes as well. The labors of the late Rev. J. L. Phillips, Secretary of the India Sunday-school Union, and of his successor, Rev. R. Burges, have greatly increased the efficiency of this most important agency.

2. The *women* of India are among the most needy in all the world, as the various volumes treating of their wrongs abundantly show. In wealthy homes the only way of reaching these prisoners of the zenana is through the ministry of medicine, — especially if the practitioner is a lady, — and by means of zenana teaching. The occupants of these better homes are more to be pitied than those in the hovels of the poor. Shut in for months or years from the outside world, with polygamy to cause endless pain, these women and girls look upon the zenana worker as an angel from heaven oftentimes. Many of them prove apt pupils and not a few become obedient to the truth. If Dr. Mullen's advice to use caution without compromise is heeded, even the most suspicious may become willing learners. This form of work relieves the missionary from the tedium of ordinary Hindu visits, and with the attraction of teaching fancy work homes of men of wealth and position are often opened. Among poor women, meetings are easily ar-

ranged for, especially where competent Bible women are employed as intermediaries. Miss Greenfield strongly appeals for this latter work: "Go out to the poor outcastes and tell them of a Burden-bearer for them. Go out into the villages, and as the women flock around you, tell them in song and speech of the love of Jesus. Go out into the melas and festivals and lay hold of the women there, and tell them of the water of life and the blood of Christ that can cleanse their polluted hearts." Though her plan of having women go forth by twos on evangelistic tours is still in its infancy, it has been greatly blessed.

3. The *aboriginal tribes,* most of whom are in the Native States, at first sight present a discouraging field of labor. Thus the hillmen of Madras include the wild-looking Puliyárs who worship devils and subsist upon jungle products, mice, etc.; the Mundaver nomads who shelter themselves in caves and leaf sheds; the old military race, the Nairs, among whom one woman is the wife of several husbands and the property descends to the sister's children. If one goes into the Vindhya Range, he must be ready to follow the Bhíls as "they move about with their herds of sheep and goats through the jungly highlands and eke out a spare livelihood by the chase and the natural products of the forest," or dwell in little hamlets, "each homestead being built on a separate hillock so as to render it impossible for their enemies to surprise a whole village at once." In the Central Provinces the Gonds have made some advances in civilization; but what a huntsman the missionary must be to catch a Márí, who is so shy that even the messenger of the local Rájá can secure rightful tribute only by beating a drum outside the hamlet and then withdrawing while the timorous villager creeps forth and places the tribute in the appointed place, only to run back to his place of hiding. The leaf-wearers of Orissa; the Assam hillmen who have no word for mile, but measure distances by the number of plugs of tobacco or of betel-leaf chewed upon the journey, and two of whose clans bear the suggestive names of "The eaters of a

thousand hearths" and "The thieves who lurk in the cotton field"; the more advanced Santáls; the 100,000 Kandhs, or Kondhs, with their purely patriarchal form of government, marriage by capture and system of serfdom; the three non-Aryan stocks, the Tibeto-Burmans, the Kolarians and the Dravidians of the southern extremity of the peninsula, — all of these tribes have peculiar traits or customs that are barriers to missionary effort.

Despite these facts, the aboriginal and non-Aryan races are far *easier of approach* in many respects than the Hindus proper. Caste has little or no power among them; they do not meet with anything like the opposition that Hindus encounter when they try to raise themselves; not having merged the individual into the family or caste, they are less hampered in judging as to the path of duty; and when they decide to become Christians they do not labor under the social disabilities of Hinduism.

4. The outcastes, or *low caste peoples*, who form the main missionary constituency, are rightly denominated "the depressed classes," though the phrase sometimes includes the aborigines also. Very many of them are shoemakers, scavengers, coolies and village watchmen, though multitudes are farmers and weavers. In general they are poor and in many instances are in such abject circumstances that they are little better than slaves. Apart from the missionary efforts, they have never been educated, few of them being able to even read and write.

In proportion to the degradation of these unfortunates are they more *accessible to the missionary, the reasons therefor* being thus stated by the late Bishop Parker: "Their religion is not, as a rule, the orthodox Hinduism, but some side-issue that is much less firmly established and tenaciously held, and hence has no such strong hold on the people as Hinduism has upon the regular castes. It is accordingly not so difficult to change their religion. They have not the pride of caste that raises them in their own estimation above all other people, and they

readily receive the Christian teachers. Besides, whatever is done for these poor people is usually considered as a kindness — a favor, and it is seldom resented. Many of them have an idea of 'moving on.' In many places they have broken away from their old traditions to some extent and are doing work that their fathers did not think of ever attaining. Being thus willing to rise, they will take hold of those who may seem able to aid them; hence the way is open to teach and lead them."

The *methods employed* among these people are much the same as in all mission work in India, though for the masses evangelistic work and lower schools are especially emphasized. In the field which is yielding such large results in North India, the Methodists are successfully employing a Christian mela, at which as many as 2,000 Christians come together in a modified camp meeting. Simple organizations, like the Christian Endeavor Society and the Epworth League, seem fitted to increase the activity as well as deepen the spiritual life of the members. So important has this work seemed, that the former organization sent out in 1901 as a permanent Secretary of the Society, Rev. F. S. Hatch, a prominent American Endeavorer. Social improvement, industrial training, cleanliness and better sanitation, and agitation looking toward the actual removal of existing disabilities, are externals that missionaries keep constantly in mind.

5. The *importance of work for the two classes* just mentioned is manifest. Civilians are as fully aware of this as are the missionaries. Witness this extract from the high authority already quoted, Sir William Hunter: "I should not be candid, if I left the impression that I expect, even with the improved missionary methods, any large accessions from orthodox Hinduism or Islam to the Christian Church. It is rather from the lower castes and the so-called aboriginal peoples, that I believe direct conversions will chiefly come. At this moment there are fifty millions of human beings in India, sitting abject on the outskirts of Hinduism or beyond its pale, who, within the next fifty years, will incorporate themselves into

one or other of the higher faiths. Speaking humanly, it rests with Christian missionaries in India, whether a greater proportion of these fifty millions shall accept Christianity or Hinduism or Islam."

Its great success is an additional argument in favor of furthering work for the depressed classes, not to speak of the fundamental obligations of human brotherhood and the almost unbroken order of the Kingdom, "to the poor the gospel is preached." Nearly all the great ingatherings of the Empire have been among the lower or lowest castes; and with such evidences of power as have been witnessed in the Tinnevelli and Telugu fields of South India and in the no less wonderful Pentecosts of the North, there is every reason to believe that now, as in Apostolic times, God has chosen the foolish and weak and base things to confound wise and mighty adversaries.

6. Next to these low castes stand *Eurasians*, the outcastes among Occidentals. As they are often in care of their native mothers during early years, they are frequently little better than heathen. Speaking of them and immoral Europeans whose offspring they are, Sir Andrew Scoble raised this note of warning: "Let me tell you that if, while sending missionaries to the heathen for the purpose of preaching the gospel to them, you are neglecting the claims of the Europeans and Eurasians in that country, you create a class of missionaries who do infinitely more harm to God's Church than all the heathen together can do; because every European and every Eurasian who neglects his duty as a Christian, becomes an evil to the people around him." Aside from the low estimation in which they are held, there are other difficulties in the way of their evangelization. In the cities they are often paupers, — 22.3 per cent. of them according to the Calcutta Pauperism Committee's report, — and are so low in the social scale that it is hard to raise them from their semi-heathenism.

The means used to win Eurasians are similar to those employed to reach the lower classes in our cities, with slight dif-

ferences. The children are the best material and school work for them is especially valued. Owing to their poverty, they cannot meet the expense of English schools and hence often attend Catholic institutions. The Roman Church thus adds to her strength, while Protestantism loses those who have proven their ability to become excellent missionaries to their fellow-townsmen.

7. *The Mohammedans* of India are mainly found in the northeastern and northwestern portions of the Empire, though about one-fourth of the entire number are scattered throughout other sections of the country. They are the most aggressive missionary race of modern India. Professor Arnold of the Mohammedan Anglo-Oriental College quotes estimates ranging from 10,000 to 600,000, of the annual number of converts thus won. This work is mainly carried on by the Wahabi reformers who have gone through northern India "purging out the remnants of Hindu superstitions, awakening religious zeal and spreading the faith among unbelievers." They have adopted Protestant methods, such as street preaching, tract distribution and other agencies. They direct much of their attention "towards counteracting the anti-Islamic tendencies of the instruction given by Christian missionaries, and the efforts made are thus defensive rather than directly proselyting. Some preachers, too, turn their attention to the strengthening of the foundation already laid, and endeavor to rid their ignorant coreligionists of their Hindu superstitions and instil in them a purer form of faith. The influence of Christian mission schools has been very great in stimulating among some Mohammedans of the younger generation a study of their own religion and in bringing about a consequent awakening of religious zeal."

The fountainhead of orthodox Indian Mohammedanism is *the Arabic College at Deoband*, ranking with the so-called University of Al Azhar in Cairo, with the one connected with the Mosque of Palms in Tunis and with the institution at Kairwan, the holy city of Fez. This college is "not meant in any

way to fit men for the world's work; its aim is purely religious. The Koran and Hadis and all that has sprung up around them alone constitute true knowledge. The revelation of God is as all-embracing as it is final and fixed. It is a waste of life and perilous to a man's eternal interests to give heed to the new-fangled notions and latter-day knowledge which make up modern education. . . . Since its institution, the college has turned out some 383 maulvies and 93 hafizes of the Koran. It has attained great celebrity and will be a force to be reckoned with." Notwithstanding these evidences of life, St. Clair-Tisdall asserts: "It cannot be said that at the present day in India the Mohammedans are superior or even equal to the Hindus in morality, industry, or culture. In fact the Government of India finds it necessary to show special encouragement to Mohammedan youths, in order to prevent Hindus from filling almost every post of importance under Government. But their number and their fanaticism for their religion render the Mohammedans an important factor in the population of the country."

Despite these facts, Christian missionaries have made much *progress in winning Indian Moslems.* At the World's Parliament of Religions in 1893, in a paper prepared by the late Dr. Imad-ud Din, a list of 117 notable converts was given, the learned writer being the most famous perhaps. Controversy and literature are characteristics of work among these peoples. In the Punjab in 1894-95 the deepest interest was awakened by a notable discussion, which was to be supernaturally decided — the leading Moslem advocate prophesied — by the death of his opponent within fifteen days, corresponding with the length of time devoted to the disputation. As death did not occur, Mohammedanism received a serious blow and in that city one missionary alone baptized thirty-two Moslems within less than five years thereafter. A most potent force used by the workers is a translation of the Koran, made for the first time into idiomatic Urdu by Dr. Imad-ud Din. The effect of divesting this unholy volume of its concealing Arabic

veil may be guessed from the fact that two Mohammedan writers who aided in preparing the book for the press revolted from Islam in consequence. Hardly second to this and other original volumes by the same author, are works by such protagonists as Dr. Pfander, and Sir William Muir, and the Syrian Christian who wrote " Sweet First Fruits " and the " Beacon of Truth." Concerning this last book a distinguished Mohammedan has recently said that no one in the Moslem world was able to answer its positions. The advantage gained from such books lies in the fact that " a written argument appeals to the mind and conscience in solitude. There is no pride in answering back glibly or irreverently to a printed page. If prejudice prevents preaching by word of mouth, let us use the press and speak to the eye; if fanaticism shuts the door of the mosque, let us use the door of the post-office." A prominent worker among them, Dr. Wherry, writes of the method of distributing this literature: " It does seem like an impertinence, if not an insult, to ask a man to buy such a book. A better plan is to send it as a present, either by a messenger or through the post-office, always accompanying it with a kindly letter duly signed by the sender. Sometimes it is wise to loan books rather than to sell or give them away. The return of the books will always afford an opportunity for conversation on the subject nearest the heart."

8. There is comparatively little being done for the great religious leaders of India, *the Brahmans*. Granting that their influence, which has moulded the entire Indian community and fashioned its thought in the past, is slightly waning to-day, there is still unbounded power resident in these men. Though comparatively few have been won for Jesus Christ, they have powerfully aided Christianity. Probably the Brahmans who were converted under the labors of Alexander Duff accomplished many times more for the evangelization of India than any equal number of representatives of other castes. What nobler names grace the roll of the native Church than that of the converted Brahman, Dr. K. M. Bannerji, one of modern

India's greatest and most original scholars, or of the brilliant orator, Babu Kali Churn Bannerji, or of Dr. Nehemiah Goreh, whom Max Müller called a real philosopher, the father of the authoress of the hymn, " In the Secret of His Presence "? As the surest way of reaching the younger Brahmans is through education, nothing further is said of this work here. Readers desirous to learn how these men are won through private interviews or in public controversy, are referred to the pages of " The Indian Missionary Manual," by the veteran, Dr. John Murdoch.

9. How important it is in Christian lands to reach religiously *the educated classes,* is evidenced by the 1901 edition of " Who's Who in America." Of the 11,551 best known men and women of the United States and Canada mentioned in that publication, 8,141 furnished educational data, from which it appears that a trifle more than seven out of ten are collegians. If higher education is so dynamic a factor in lands where the average grade and intelligence of the masses are so high, what must be the importance of winning the student class in an Empire of which the Rev. W. Miller, LL.D., of Madras, says: " True as is the fact that educated and trained men the world around determine to a large extent what all other classes think and feel and are, there has probably never been a country in which it is so largely and plainly true as in India."

The 1901 " Statesman's Year-book " gives the following *facts concerning Indian education*: Number of educational institutions, March 31, 1899, 149,948, of which 65,650 are private and unaided; scholars under instruction, 4,357,821; number of colleges for men, 164, with 20,842 students; women's colleges, 5, with 164 students; students in the five great universities in 1898, 6,997. Details of the 1901 census have not been received; yet from the tables for 1891 in Sir William Hunter's " Indian Empire " some significant facts appear concerning the proportion of Hindus, Mohammedans and Christians who are under instruction or literate. Of the Hindu pop-

ulation they constituted eleven per cent. of the males and four out of every thousand of the females; seven per cent. of the male Mohammedans and three out of every ten thousand of their females were under instruction or literate; while among the Christians they included thirty-six per cent. of the males and seventeen per cent. of the females. This startling contrast between Christianity and the two most numerous of Indian religions in the matter of literacy shows the importance, not only of education for the masses, but also of still further cultivating the educated leaders of the Empire.

The students and graduates, known as young India, or *New India,* are the product of two sources, government institutions and missionary schools and colleges. "Thousands of young men pass yearly from the former with their religious beliefs severely shaken, with the reasoning and critical faculty highly cultivated, but with the conscience and the will comparatively untrained; while a similar number pass from the daily instruction and atmosphere of missionary institutions with sympathies and convictions set, in many instances, in a Christian direction. Both these classes need to be followed up by organized evangelistic effort which shall, in the one case, overtake a purely secular teaching with spiritual instruction, and, in the other, so till the quickened soil that the good seed, already sown, may become fruitful." Their numbers and wide diffusion, their influence as leaders of society and of public opinion as well as in reform, their need of the gospel in most cases, enforce the Church's responsibility for reaching them. Moreover, the bearing of their evangelization upon the Indian Church is most intimate and vital, as what the Empire needs fully as much as it does reinforcements from without is an efficient force from within.

The *religious attitude of these students* and graduates varies with the institution in which they have been educated. Almost always they pass through the stage of religious unsettlement. All shades of religious thought, indigenous and exotic, as well as all the atheistic and agnostic views of the Occident,

struggle for the mastery. Brahmoism and the vision of a purified Hinduism make their seductive appeal, enforced by the movings of a latent nationalism. On the other hand, Christianity warms them in its blissful sunshine, or repels them by its inherent demands or by the ungodly lives of representatives of Christianity. As if this were not enough, these young men are sorely tempted. The fires of passion are fed by temple precincts even more than by the Sodom in which they live. Ambition for government position stifles the desire to take time for the study of the Bible and other courses which would make them stronger men and fit them for highest ministry to their fellows.

What can the missionary do to rescue New India from the awful maelstrom which threatens speedy ruin? Undoubtedly the English language must be the medium of approach for most. Sympathy and wise and candid dealing must characterize all the work done. Classes for Bible study, public lectures for larger groups, helpful literature specially prepared for them, unions of various sorts, have all been largely used to gain these men, though best of all are the heart-to-heart talks that are the privilege of successful workers with India's Nicodemuses. Some of the special work of the Oxford Mission in Calcutta and of the Cambridge Mission at Delhi, and the wider program of the Young Men's Christian Association at the great centers, are found particularly fruitful in this enterprise. The intensive work which may be done by professors and teachers in government institutions and especially in those under mission care, where more freedom is possible, is perhaps the most uniformly crowned with success.

IV. The Product of Protestant Missions. — Always premising that missionaries are only the lesser members of that synergism whose dynamic factor is the Triune God, some facts may be mentioned concerning the Christians and churches of this great field. The strength of Indian Christians has been well shown in various apologies written by missionaries, but perhaps more forcefully in articles written by that brilliant

native professor of Logic and Moral Philosophy in the Presidency College, Madras, S. Sattianadhan, and in the first volume of a native work by S. Modak, the "Directory of Protestant Indian Christians."

1. They are *strong numerically*, though in proportion to the entire population they are still wofully few. The encouraging feature in the matter of numbers is the increase perceived by a comparison of figures in successive decades. Professor Sattianadhan gives this table of Protestant statistics, to which we have added data for 1900. Inclusion of women accounts for the great increase of missionaries in 1900.

Year.	Foreign Missionaries.	Ordained Natives	Native Christians.	Communicants.	Pupils.
1851	339	21	91,092	14,661	64,043
1861	479	97	138,731	24,816	75,995
1871	488	225	224,258	182,722	122,132
1881	586	461	417,372	113,325	187,652
1890	857	797	559,651	182,722	279,716
1900	3,836	—	591,310	376,617	342,114

In 1890 sixty-six per cent. of the Protestants lived in the Madras Presidency, nineteen per cent. in Bengal, and fifteen percent. in the remainder of India. If the percentage of increase during the next decade equals that of the last one, 1910 will see a Protestant Christian community of 1,258,305.

2. That they are *intellectually* strong in comparison with the majority of the population is evidenced by statistics of education previously given. An address by an eminent civilian, delivered before the National Indian Association in London pays this tribute to the missionary's emphasis of female education: "The missionaries have been the pioneers of all education in India — of education for the highest as for the lowest classes, and especially for the women of India. The result is now becoming apparent. A generation of educated Indian women, few in numbers at present, but full of promise for the future, has grown up. You will find that almost all those educated women of India who have made their mark

in our day were native Christians, or were educated under missionary influence."

3. Professor Sattianadhan says of the *social condition of church members:* "It is to a great extent free from the social drawbacks under which the Hindu community labors. The Indian Christians have ceased to be restrained by tyrannical social customs and caste prejudices. 'It is the gospel of Christ,' says the Rev. T. E. Slater, a veteran missionary, 'that has made them free. The absence among them of that great social evil, the early marriage system, and the increasing number of intelligent wives and mothers, largely account for their present position. Unlike Hindus, whose religious existence is one series of expensive ceremonies from birth to death, they have no burdensome rites to perform and learn to practice economy in weddings and funerals. Hinduism drains the purse and exhausts the time and strength of its votaries. The moment a Hindu becomes a Christian, he leaves the land of slavery and breathes the air of liberty. One has only to compare the Christian with Hindu homes to be assured that it is the leaven of Christ's religion that can alone quicken the inert mass of Hindu society.'" Charges of denationalization are not true of the majority of converts, though it is inevitable that this change should lead to persecution and separation from former friends; since, "in the eyes of a Hindu, nothing is more degrading than one of his own kith and kin becoming a Christian." Naturally, also, these converts strive after Western ideals, and turn their back upon the tyrannical past of their idolatrous countrymen.

4. If the *moral condition* of native Christians is inquired into, the results will be found very favorable. A native journal, often hostile to them, the "Pioneer," says on this point: "As the community has developed, there can be no question that its aspirations in the direction of purity of life and morals have been to a large extent realized. Industry has developed among them, and the modern missionary is much less often the victim of the loafing rogue who is ever ready to barter his

faith for a mess of pottage. With the establishment of a community on a self-supporting basis, which is in many places already secured, its progress in self-respect and conception of the duties of citizenship must continue to increase." That false shame which looks down on certain forms of manual labor is gradually being overcome, and will further disappear with the enlargement of missionary industrial school work. Two testimonies typical of many, are adduced to show what men of the highest reputation for truth in this Empire think of the converts. *Sir William Muir*, formerly Lieutenant-Governor of the Northwest Provinces, has said: "Thousands have been brought over, and in an ever increasing ratio converts are being brought over to Christianity. And they are not sham nor paper converts, as some would have us believe, but good and honest Christians and many of them of a high standard." One who knew them more intimately than a civilian could, *Bishop Caldwell,* thus wrote: "I maintain that the Christians of our Indian Mission have no need to shrink from comparison with Christians in a similar station in life and similarly circumstanced in England or in any other part of the world. I think I do not exaggerate when I affirm that they appear to me in general more teachable and tractable, more considerate of the feelings of others and more respectful to superiors, more uniformly temperate, more patient and gentle, more trustful in Providence, better churchgoers, yet free from religious bigotry, and in proportion to their means, more liberal than Christians in England holding a similar position in the social scale."

5. We who have been "basking for centuries under the sunshine of Christian faith," must not expect to find these Christians as strong *spiritually* as the majority of Occidental church members. Yet with such examples of personal faith, righteousness and spirituality as N. Goreh, R. C. Bose, Narayen Sheshadri, Dr. Imad-ud Din, Pundita Ramabai, and others, one cannot but praise God for the abundant fruitage of the Spirit that India has seen. In proportion as their foreign leaders are men and women of the Spirit, will their con-

verts feel the need of this indwelling in order to supply the most serious lack in the life of the Indian Church.

V. Present Position and Needs of the Christians. — In a recent issue of "The Indian Christian Guardian," a native clergyman, Rev. J. J. Caleb, B.A., states these in the form of an acrostic reading *Indian Christian.* Despite the artificiality resulting from its acrostic character in two or three instances, a summary of his view of the situation is given.

1. Their *present position* is (1) one of *Isolation.* As Rev. W. G. Peel wrote in 1892, "The growth of spiritual life in Indian Christians is harmed by the isolated and unique position which is incidental to the profession of their faith in Christ. The Hindu casts them off. The Mohammedan regards them with horror as deserters from Islam. The Parsee closes the doors of his home to them. The Europeans, generally speaking, — missionaries excepted, — pay but little heed to them. They regard them coldly. They seldom or never visit them. They often speak unkindly of them in the mass, because of some experience of an untoward kind in connection with a few individuals. They pray little for them. They do not worship with them, and almost in no way do they show sympathy with them or for them." (2) It is a position of *Need.* A Hindu's conversion often renders him penniless; but what most feel even more than the need of money is the hunger for sympathy and for Christian friends and fellowship. (3) It is one of *Disunion.* Separated for ages by differing castes, habits, customs, trades and prejudices, as well as by the stronger lines of religious differences, the Christian community finds it most difficult to become one body in Christ. Yet if men anywhere needed to combine into a single body, closely knit together, it is the Indian Church. The past must be buried; prejudices and the marks of caste must be laid aside; self-interest must become the servant of the common good. (4) *Imitation* is the grave charge that has been brought against Indian Christianity. As already stated, this has been most natural. The present difficult task of developing a native Church, Oriental

and Indian in character, and yet wholly Christian, must be wrought out by a people whose experience under a dominating priesthood for many millenniums has unfitted them to take this initiative. (5) *Aspirations* and *Ambitions* are, thank God, also present in the native Church. "If there is ever a time to be ambitious and aspiring it is not when ambition is easy, but when it is hard. 'Fight in darkness; fight when you are down; die hard, and you won't die at all,' are the noble words of Henry Ward Beecher; and to Indian Christians fighting the battle of life against so many opposing influences, they must come with a double meaning." (6) The native Church is *Numerically small.* What is this little band of believers "compared to the teeming millions of men and women who have not yet heard the Shepherd's voice and are consequently out of the fold? They are like a drop of water in the ocean, a little leaven, which will, let us hope, leaven the whole."

2. The *wants of Indian Christians* are many and varied. (1) *Chances* to enter more fully into higher forms of missionary work are pleaded for by such native writers as Mr. Caleb and Professor Sattianadhan, as well as by clear-headed men like the late Archbishop Benson. To quote from the latter: "The position of India and the tone and character of India will be the most important factor in the future and I must avow my own deliberate conviction — having thought and read about it a great deal — that we Westerns shall never convert Mohammedans. Why, look at everything in the Western and Eastern minds; they are opposed to each other down to their prepositions and adverbs. They look at everything from an entirely different point of view. I do not believe that Westerns will produce any effect on Mohammedans. They must be approached by Oriental missionaries. Oriental missionaries need not be such bad fellows; the Apostles were Oriental missionaries. They must be Oriental missionaries to produce an effect upon the thought and feeling of Orientals." (2) *Humility* is as desirable as in the case of the early Christians to whom St. Augustine wrote: "Should any man ask me what is the first

thing in religion, I would reply, 'The first, second and third thing therein is humility.'" (3) *Representation* is likewise needed, if the native Church is to have a healthy life. While the wisdom of foreign missionaries is desired, its native members ought also to be fully represented in its counsels and in the shepherding of its members. (4) *Individuality* is necessary for a strong Church; but when its members are largely dependent upon foreign money and missionaries, it is especially difficult to cultivate this. The fear of giving offence or of showing ingratitude must be overcome, and Christians should be actuated by love for the work of the Church and with a sense of personal responsibility for it. (5) *Self-sacrifice* is peculiarly needed. "Christ's whole life was a life of self-sacrifice, and if we wish to attain to this goal of blessedness, to a life entirely free from self, a life spent in the services of the Master, a life of self-sacrifice given and spent to bring our countrymen to a knowledge of Christ, let us remember that it is our duty to copy and imitate the life of our Master in every possible way." (6) The virtue of *Temperance* is the more important in view of the feeling among many that the use of liquor is inseparable from Christianity, judging from the drunkenness that is so prevalent among dissolute Europeans. (7) The Indian Church wants *Institutions* to promote life and the growth of that life, to promote union and all other virtues needed for its advancement. Such institutions as the Indian Christian Union in Great Britain, the Christian Endeavor Society, Epworth League, Young Men's Christian Association, etc., in India, are harbingers of the better day near at hand. (8) *Action* and *Advance* are words that should possess the Indian Christian. Foes are innumerable and the forces of Immanuel few; energy and fearless onset are indispensable, if the seemingly impregnable citadel of Mansoul is to be carried in India. (9) If anything of *Note* is to be accomplished by the native Christians, there must be constant activity without the lacks named above and with the provisions that have been seen to be essential. Mr. Caleb closes thus: "The great

writer, Ruskin, says: 'Neither days nor lives can be made holy by doing nothing in them. The best prayer at the beginning of a day is that we may not lose its moments; and the best grace before meat, the consciousness that we have justly earned our dinner.' True well-wishers of the Indian Christians, who wish to see this community rise higher and nobler, need a spirit of this kind. Let each one lend a helping hand in every possible way he can for the social, moral and religious awakening and uplifting of this community. Let our best efforts be directed towards the attainment of this object. To each Indian Christian let the words come home:

'Do something — do it soon — with all thy might;
An angel's wing would droop, if long at rest;
And God Himself, inactive, were no longer blest.'"

VI. Outlook for the Future. — Great problems face the Indian missionaries, but despite their gravity, the workers are very hopeful and call loudly for adequate reinforcements. Elements in the situation that inspire hopefulness are the following:

1. The *attitude of the press* and of Hindu writers is, on the whole, far more helpful to missions than it was a few years since. Thus one of the leading native journals, the "Indian Spectator," said recently: "Whether by virtue or by necessity, the Indian people have acquiesced in the policy of a fair field for all faiths, and in the case of Christian missions, they have even learnt to value them for the wholesome moral influence which they diffuse all around. We absolutely subscribe to Lord Lawrence's opinion, that 'notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined.'" One other extract, taken from the organ of the advanced Brahmo-Samajists, "The New Dispensation," must suffice: "It is an undoubted fact that the moral code of Christians and even the personality of their founder are finding an increasing acceptance with the better classes of the Hindu population in the

advanced presidencies of Bombay and Bengal. The growing public spirit among all classes has an unmistakable likeness to what is done by people in Christian countries, and the Bible is read in places where its very name was tabooed half a century ago. The life and character of Jesus Christ are studied with genuine reverence, and it is not an unusual thing to find a likeness of Christ hung up in the parlor of an educated Hindu householder. Our determination is to take the universal principles of spiritual life inculcated by Christ Himself."

2. Among *the non-Christian masses* there are many who are filled with unrest. They seek something better than Hinduism or Mohammedanism; and as society in many places is slightly leavened with Christianity, they become readers of the Bible or of Christian tracts and books. Wherever known, Christ is honored if not accepted. With this new outlook comes a desire to gain at least a rudimentary education, and in some cases industrial schools are also hailed with delight. Many missionaries find the open doors so prevalent that they boldly assert that millions may be won and raised to a high type of Christian living. The recent famine and plagues have raised the missionaries and native converts to a position of physical saviours of vast multitudes, and this exhibition of Christian love is winning many.

3. *Christians of India* are of such a character that, as already shown, there is every reason for being hopeful about their future. Not only do the mass movements that are beginning in some parts of the Empire rapidly augment the number of Christians, but this very fact is furnishing a Christian atmosphere and inspiring hope and confidence. In some sections the number of high-caste converts is increasing; while in some quarters there are many secret inquiries from the ranks of the educated. Often these men do not dare to risk interviews, but correspond with the missionary. Church members are learning that Christianity must become indigenous, and hence self-support and independence are more common. Especially among the younger members do these desires find expression.

There is also manifest in many communities a greater spirit of unity which finds joy in the coming together of various classes to partake of the Lord's Supper. Naturally such communities are growing in spirituality and seek always after higher ideals.

4. Nor are *the missionaries* themselves what they once were. Each year comity is being more regarded; larger opportunities for knowing each other draw them together; conferences bring new suggestions into their work and kindle the fire of spiritual desire. Such calamities as famines and plagues have brought these faithful men and women into the wider fellowship of Christians the world over, and to-day more prayer is being offered in their behalf than at any previous time.

5. No wonder that they long intensely for reinforcements that India's salvation may be hastened. As long ago as 1893 the Bombay Decennial Conference uttered this *Macedonian cry:* "Face to face with two hundred and eighty-four millions in this land — for whom in this generation you as well as we are responsible — we ask, Will you not speedily double the present number of laborers? Will not you also lend your choicest pastors to labor for a term of years among the millions who can be reached through the English tongue? Is this too great a demand to make upon the resources of those saved by Omnipotent Love? At the beginning of another century of missions in India let us all 'expect great things from God — attempt great things for God.' For the reflex blessings to yourselves, as well as for India's sake, we beseech you to 'hear what the Spirit saith unto the churches.' The manifestation of Christ is to those who keep His commandment, 'Go ye into all the world and preach the gospel to every creature.'" A present-day echo of this cry — emanating from the North India Conference, convened in September last at Missoorïe,— is a call for prayer that the wave of revival, now visiting Japan, may sweep over India with mighty power. *Orare est laborare.*

XV

PERSIA, OR IRAN

PART I. — GENERAL

The native name of Persia is Iran, which reminds one of the fact that here was a part of the original territory of our Aryan race. It constitutes the western portion of the great table-land extending with interruptions from the Indus to the Tigris, and stretches to a distance of 700 miles from north to south, with a width of 900 miles from east to west. Its area of 628,000 square miles is approximately equal to that of France, Great Britain, Ireland, Greece and Italy combined; or of Montana, Colorado, New Mexico, Arizona and Nevada.

I. The Land, Climate and Calamities of Iran. — 1. One who has long resided in that country and written extensively concerning it, Sir Frederick J. Goldsmid, has given this comprehensive picture of *the land:* "Suppose a table-land dropping to the Caspian Sea for nearly one-third of its northern frontier, and to the Persian Gulf for its southern limit. The lowlands naturally are the coast-tracts. In the North these are covered with forest, and the climate there is damp, feverish, relaxing; in the South they are dry and barren, and the winds are hot and violent, yet a relief to the scorching summer atmosphere. In the central highlands — that is, Persia generally — there are few rivers, and the country is either composed of parallel mountain-ranges and broad intervening plains, or of irregular mountain-masses with fertile valleys, basins and ravines. One plain of the East is of exceptionally large extent, and is called the Salt Desert of Khorassan. The theory

that this was once a sea is supported by the circumstance that at one of its extreme edges is the village of Yunsi, so called because the prophet Jonah (Yúnas) is locally believed to have been cast up there by the whale. For irrigation the plains and valleys depend on the mountains, and at the base of these are 'kanáts,' or underground canals, with water courses on the surface. Yet where rain and snow fail during the year there is scarcity of water, and where both are wanting there is always distress and sometimes famine. The valleys and ravines are more fertile than the plains, affording often bright, picturesque and grateful prospects, while the latter are for the most part barren and sandy wastes, scored or streaked, as it were, rather than ornamented with patches of green oases. Forests are rare and, except in the Ghílan, not dense; numerous gardens are commonly found in the neighborhood of large towns, not cared for as in Europe, yet pleasant in their wildness; and there are many beautiful trees usually also near the centers of population.

2. "*Persian cities* are not like cities in Europe. The passing stranger sees no street or house in any of them at all comparable to a respectable street or building, as England, France or Germany rate structural respectability. Blank mud-walls and narrow, ill-paved thoroughfares are the rule; the windowed or terraced front of a Persian house is for the inner court or inner precincts of the abode, and not for the world without. Some mosques are handsome, some caravansarás solid, some bazaars highly creditable to the designer and builder; but everything is irregular, nothing is permanent, and architectural ruin blends with architectural revival in the midst of dirt, discomfort and a total disregard of municipal method."

3. *The villages* which are the homes of the masses of Persia — the farmers, gardeners and shepherds — are even humbler than the mean abodes of the cities. Unlike American and European farming communities, the houses are all crowded together in villages. "The stable is just beside the living room, with one yard for both. The roof of the stable

and corners of the yard are filled with stacks of hay, thorn bushes and manure fuel. The latter is prepared by being kneaded, formed into cakes and stuck upon the walls to dry. In all villages it is ever present to sight and smell. The village streets are narrow, crooked and as filthy in rainy weather as an undrained barnyard. Fleas, flies, sandflies, mosquitoes, body-lice and sheep-ticks are common nuisances." From these compacted centers of life, the farmers go out long distances to their work. One of the peculiar crops that they care for is "the harvest of thorns." On the cultivated land and on the fields after harvest spring up great quantities of camel thorns. These are diligently gathered and brought on donkeys' backs to be used in baking bread, burning limestone or brick and heating bath-houses. Besides the varied crops, the setting of the village includes numerous flocks and herds pastured in common by a herder and some boys, aided by fierce yellow curs that are a terror to the traveler.

4. Additional items concerning *the climate* should be noted. On the high table-lands — and this means the majority of Persian territory — it is in winter very cold, and in summer hot; though owing to the dryness of the atmosphere it is not as uncomfortable as in many lands where a lower temperature prevails. In the Caspian provinces, owing to their depression below sea level, they are exposed to a degree of heat in summer almost equal to that of tropical islands, but as a compensation their winters are mild. Rains are here frequent and heavy, and marshy tracts are exceedingly unhealthful. In the southern provinces of Persia, known as the Dushtislan, the winter and spring are marked by a most delightful climate, the summer by heat that is tolerable, while in the autumn it is almost unbearably warm. On the whole, however, the atmosphere of Persia surpasses that of almost any other country in its dryness and purity. Diseases are not very common except among children. Mr. Wilson states that "perhaps not one in six survives; indeed it is said that not one in ten reaches maturity. Nature carries on the struggle for existence against

the neglect, ignorance and indifference of parents. Exposure, improper clothing, injudicious diet and other breaches of sanitary laws carry off the children to early graves."

5. *Calamities* which frequently visit Persia and make it a land of poverty and suffering are mainly due to famine and earthquake. In earlier times the former was not so common as at present, since irrigation, which is so essential to successful agriculture in much of Persia, is not provided for so well as formerly. Moreover, the introduction of new crops is partially responsible for famine. Thus in 1879 the awful sufferings were partly caused by the substitution of the culture of opium for grain. The ravages of locusts are also liable to cause a scarcity of food, as was notably the case in a portion of the country in 1890. Earthquakes, too, are a serious source of danger. Very frequently the shocks are severe enough to cause walls and houses to fall, burying multitudes beneath. "On November 17, 1893, an earthquake destroyed every house in Kuchan, Khorassan. On that occasion 12,000 persons were killed out of a population of some 25,000, and 50,000 head of cattle perished. Within a week 160 distinct shocks were felt. The town had been partially rebuilt when it was again destroyed in January, 1895."

II. People and Languages. — While one would expect to find here many descendants of the Aryan in a comparative state of purity, as a matter of fact they have in their veins a very large intermixture of foreign blood. In all, Persians are said to number at the present time about 9,000,000, though estimates only a trifle over half this total are strongly defended.

1. *Racial Divisions.* — The *settled population* are mainly Tajiks, descendants of the ancient Persians. They are almost wholly agriculturists, merchants and artisans. They are described as "timid, cunning and servile, but Vambéry testifies to their interest and their capacity for, and love of, culture."

The nomad or *pastoral tribes* are of four different races, the Turks, Kurds, Lúurs and Arabs. Of these the Turks are the most numerous. The Kurds are few in Persia, though many

of them are found in the eastern section of Turkey. The Arabs are likewise few, and have so fully adopted Persian manners and languages that they cannot well be distinguished from the Persian. The Lúurs are of almost pure Persian blood. " Nomad races are distinguished from the Tajiks by their courage, manliness and independence of character; but they are inveterate robbers and have been the cause of many civil wars and revolutions."

2. *Their Language.* — This belongs to the great class of the Indo-European tongues; and the term Persian applies to the language spoken, with few exceptions, throughout Persia, and in some other places formerly under Persia's control. The connection of the modern speech with preceding idioms, so important in Persian literature, is quite close; though the present language is the offspring of the Parsei or Farsi, which was in use from 700 to 1000 A.D. Sir R. Murdoch Smith thus characterizes it: " In general the language is pronounced by universal consent to be the richest and most elegant of those spoken in modern Asia. It is the most sonorous and muscular, while at the same time it is the most elegant and most flexible of idioms; and it is not to be wondered at that in Moslem and Hindu realms it should have become the language of the court and of the educated world in general, as French used to be in Europe. Its chief characteristic, however, is the enormous intermixture of Arabic words, which, indeed, make up almost half of its vocabulary."

3. *The Homes of the Masses.* — Books of travel usually describe the better class of homes found in Persian cities; but as the missionary has mainly to do with the poorer stratum in society the following word picture by S. G. Wilson may be taken as a characteristic interior. He is here describing the Persian New Year, which comes at the vernal equinox in March, just as was the case in England until 1752. " We knocked at the outer door, that the women might have a chance to conceal themselves. Bending low, we stooped down and passed under a long arched way, and entered a little yard with

mud-plastered walls. The cahvakhana or hall opened into a half-underground room, in one end of which was a poorly made window, covered with oiled paper, its cracks being similarly pasted over to keep out the wind. Its flopping, ill-fitting door was low, while the sill was very high, in order that the shoes may be taken off in the hall and not obstruct the opening and shutting of the door. The rafters overhead were unceiled. The furniture consisted of common carpets (ghelim), a mirror brought with the wedding outfit, a copper basin and ewer, a small tea-urn and some glasses and a kalean on the lower niches. On the upper niches were a few bottles, and on the once whitened walls had been pasted some cigarette-papers, caricature prints and verses from the Koran. The host greeted us with a hearty 'Welcome! You have done me a great favor.' We replied, 'May your festival be blessed, may your house be blessed!' He answered, 'It is a present to you.' The other guests rose, placed their right hands first on their hearts, then to their foreheads, and bowed low. We knelt on our knees on calico cushions, the weight of the body resting on the heels. The host, though his circumstances were straitened, was bright in conversation. A small boy dressed like a grown man entered, and we inquired, 'Who is this?' 'He is your slave,' he replied; which meant, 'He is my son.' A dish of wheat was growing on the window-sill, a symbol of the renewal of the year. A fish was swimming in a pan which called forth a remark from him that fish always look toward Mecca at Noruz. He placed before us a few candies, some boiled eggs and pickled grapes. He had the samovar already boiling, and sat down beside it, washed the cups and saucers, and placed tea before us. We did not decline to drink, for the poor man would feel aggrieved. He honored us specially by almost filling our tea-glasses with sugar, though he himself sipped his tea through a small lump which he held within his teeth and retained to sweeten succeeding sups. What does a poor man have besides the things within sight? His goods consist of a few rude dishes of native pottery, a jar or two of pickled

herbs and dried vegetables, a flour-bin, some copper pots and a chest of clothing. With his wages of a dime a day as a laborer or servant he must provide for his Khadija and Ismiel, Husain and Fatima. He thanks God for the blessing of such a family; but how do they live on such a pittance? Most of it goes to buy bread, which, with some salty cheese to give it taste, or a glass of weak tea, constitutes his breakfast; his luncheon is bread and sour milk, garlic or onions or some cheap fruit; for dinner a stew of meat and vegetables highly seasoned with red peppers and onions — a large quantity for a little meat — makes his bread palatable. Lack of employment or high prices reduce him to bread and water. In winter a few shahis' worth of charcoal lasts the family a long while under the kurisee."

4. The *condition of woman* in Persia is like that of her sex in the rest of Southwestern Asia, the most characteristic fact being her seclusion. This means, of course, that there is in this country no common social life, men associating with men only and woman with her sisters in so far as they are within reach. The chief hardship of this seclusion falls upon women of well-to-do families; since they are very closely guarded, and have the additional bitterness of being cooped up within walls where rival wives and concubines occasion jealousy. In the homes of the rich, eunuchs act as guardians and stewards of the family. "The wife never sits at a feast with her husband's guests nor receives male visitors." Wives must be in subjection to their husbands, and they become so abject that they do not even dream of possessing those rights which have become the glory of Occidental womanhood. Woman is a slave to man's pleasure and comfort, and is accustomed to cruelties of many sorts. Her family is the center of life, and all her interests are confined within the narrow walls of the harem. Of course, in the case of wives of peasants and of the poor, there is far more freedom, and polygamy with its evils is not often afforded.

5. One cannot think of the Persians without recalling the *political conditions* which grind many of the people to pow-

der. Taxation is not so heavy a millstone about the neck of the peasant as in Turkey, perhaps, but it is nevertheless one of the crying evils of the land. Official corruption is perpetually showing itself in other ways than through taxation and, as in China, it is a great incubus upon the entire population. So, too, there is the greatest need for a codification of the civil law with a definite code of punishments. At present, while the country is nominally ruled by the Shah as the vicegerent of Mohammed and the administrator of the Koranic law, as a matter of fact the common people are left to the caprice of the Hakim, " who is both governor and judge. According to his state of digestion the decision may be death or release. The most common punishment is a fine. Murder is compounded for blood money with the consent of the victim's friends. A life is valued at as low as $50. Imprisonment is not for fixed times. The prisons are foul and damp. The dungeons are full of insects and vermin. The threat of putting a prisoner in a dungeon is often used to extort money. The prisoners are not separated and often engage in vile and abominable practices."

III. Persian Religions. — The inhabitants are for the most part Mohammedans of the Shiite division, and of the remainder nearly 800,000 belong to the Sunnite sect, who constitute the leading party in Turkey and of the Moslem world. The "Statesman's Year Book" asserts that "the Persian priesthood (Ulema) is very powerful and works steadily against all progress. Any person capable of reading the Koran and interpreting its laws may act as a priest."

1. *The Shiites.* — The religion of nearly ninety per cent. of the people is that of the "sectaries," Shiite being from Shiah, a party. It was the name given by the orthodox Mohammedans or Sunnites to the followers of Ali. This party were champions of Ali's right to be Mohammed's successor on the ground that he was his cousin and son-in-law. The Persians who hold to the divine right and even the divine nature of kings, as opposed to an elected successor, support this party, and hence this is the seat of greatest Shiite power. They all

allegorize the Koran, have their own modes of religious washing, as well as their own postures in prayer. Being ill-used in Arabia, they do not go on Mecca pilgrimages as commonly as the Sunnites. Instead, they make journeys to the tombs of Ali and Hussein in the Pashalic of Bagdad, and to the tombs of other saints. A striking feature of this form of Mohammedanism is the reverence for the twelve Imams or successors of Mohammed. Indeed, so prominent is this characteristic that Persia has been known as "The Kingdom of the Twelve" (sc. Imams of the House of Ali). The last of these is popularly supposed to have disappeared and will some day come forth from his place of seclusion as the Mahdi or director of the faithful, who will be entitled to absolute rule over the world.

2. Another recent party that has considerable influence despite the persecutions which it has endured, came into existence through this doctrine of the Mahdi. The system is denominated *Babism.* It originated with the son of a merchant born in 1819, who early manifested strong religious proclivities. The word bab means a door, and he professed to be the door to the Mahdi, and his forerunner. Later he laid aside the title of Bab, and assumed that of Nokteh, "point," claiming to be the center in which all preceding dispensations met. Missionaries were sent out, the most famous being a woman, who was remarkable for beauty and ability, and who preached against polygamy. The sect became numerous, and through persecutions and indiscretions on their own part it has subsequently lived a checkered existence. It has, however, gained in strength, and is to-day widely diffused throughout Persia. While its members live as apparently orthodox Mohammedans, they privately hold the Bab's doctrines, which are a mixture of Mohammedan, Christian, Jewish and Parsee elements. It "enjoins few prayers and those only on fixed occasions; encourages hospitality and charity; prohibits polygamy, concubinage and divorce; discourages asceticism and mendicancy; and directs women to discard the veil and share as equals in the intercourse of social life." It is thus a healthier and more

practical offshoot of Sufism, even appealing to Occidentals, some 3,000 Babists being found in the United States.

3. While the Koran discourages mysticism, Persia is so essentially the home of the mystic that Shiism embodied these tendencies in *Sufism.* This party claimed as their founder a woman named Râbia. It is probable, however, that a Persian of Khorassan, who founded a monastery about 815, is its originator. Their name, Sufis, meaning "woolers," comes from their ascetic garb. "The object of all Sufism was to deliver the soul from the sway of the passions by destroying human nature and the power of flesh, and so to make the soul merely spiritual, uniting it by love with God from whom it had emanated as a ray emanates from the sun." It has been the religion of some of the most cultured of Persian littérateurs, men like Hâfiz, Sâdi, and of many of the great Persian poets. Their strength seems to be increasing rather than waning, and it is probable that the Sufis may include half of the Persian middle class.

4. Reference must be made to another sect which, in India, is perhaps ten times as numerous as in Persia. As this is their original home, they are described here. They are *the Parsees,* or as Persians call them, the Guebers, the modern followers of the ancient sage Zoroaster. No sect in Persia is so exclusive as they, nor is any looked upon by their fellow-countrymen with anything like the superstitious fear arising from their supposedly baneful influence and mysterious rites. "They believe in the existence of one supreme God, the existence of an evil spirit, the immortality of the soul, the merit of good works and have a reverential regard, amounting to worship, for the four elements." It is their reverence for fire, especially, that has differentiated them from other sects. Yet they deny that fire is in any true sense considered an object of worship, and say that it is merely a symbol of the most appropriate emblem of the divine nature. Another characteristic custom, that of burial in their towers of silence, is due to their attempt to prevent earth, air and water from being contaminated by cor-

ruption. Notwithstanding their comparatively pure faith, there is no marked difference between Parsee morality and that of other Orientals, though in the matter of truthfulness they may perhaps surpass their neighbors. In India, however, they are far superior to the Hindus and Mohammedans, and there, as well as in China, they are prominent in the mercantile world.

PART II. — MISSIONARY

THIS field is a difficult one because of the strong Mohammedan element, as well as for the reason that the governmental restrictions placed upon missionary work prevent its full development. Moreover, the force employed is small, and just at present in the largest mission lack of funds is crippling the enterprise.

I. THE SOCIETIES. — 1. *The Presbyterian Board, North,* is by far the largest one on the field, as it was the earliest of those still existing. In 1871 it fell heir to the American Board's pioneer labors, initiated in 1833, by their first missionaries, Justin Perkins and Dr. Grant. Their field lies north of the thirty-fourth parallel, though a vast majority of their Christians are in the northwestern section of the country around Lake Urumiyah. While Jews, Moslems to a certain extent, and Armenians are labored for, most of the converts are drawn from the Nestorians. The record of missionary effort for the bold Kurds, from the early times down to the present, is one full of interest. Touring among these people of the mountains and the more prosaic but exceedingly profitable work of education and medicine in the cities and on the plain, together with most valuable contributions to the Christian literature of the country and a prolific press, make up the bulk of its missionary operations.

2. Near neighbors of the Presbyterians are the representatives of *the Archbishop's Mission to the Assyrian Christians,* who began their permanent labors in 1886. It is the only mis-

sion which does not aim to proselyte, though in the early days the American missionaries also sought to work within the Nestorian Church and only established a distinct Protestant body when the impracticability of effecting anything within that Communion became manifest.

All the *activities of the missionaries* are regulated by the attempt to aid the Nestorians to return to early ecclesiastical decisions, and have been as successful as so difficult a task would permit. The absorption by the Russian Church of many thousands of Nestorians must have been in one sense a severe blow to the Mission, though the consequent loss of much of their constituency was partly atoned for by their restoration to a more orthodox Confession.

The missionaries still have some of their former constituency left them, besides aiding in educational work that was transferred to the Russian Greek Church. It is *their hope* that permisison may be granted by the Sultan to establish schools within the Turkish border, thus enabling them to continue with greater efficiency former efforts for those people, and to do the same work for Turkish Nestorians that Russia's entrance removed the necessity for doing in Persia. The English clergy live together with a common purse and conduct their work on a very economical basis. Much valuable assistance, as well as one of their missionaries, have come from the General Theological Seminary of New York. It is reported under the head of *The Assyrian Mission Committee* in the records of the Protestant Episcopal Domestic and Foreign Missionary Society. This American Society, it may be added, had sent out Rev. Dr. Southgate, as early as 1836, to investigate and report on the Persian field.

3. As a connecting link between Northern and Southern Persia is the *London Society for Promoting Christianity amongst the Jews,* which began its operations in 1847 and occupies the cities of Teheran and Ispahan. Lord Curzon gives the number of Hebrews at the capital as 4,000, with 3,700 at Ispahan. Outside of the large cities, where most of Persia's

35,000 Jews are found, other descendants of ancient Assyrian and Babylonian captivities are scattered in more than a hundred villages. They have not been well treated, though since the energetic British remonstrance against the massacre of more than a score of them in 1866, they have fared better than before.

Missionaries of the Society are permitted to preach in the synagogues, after the manner of St. Paul. Like the Apostle, the modern missionary spends much of his time in going from house to house, explaining the Scriptures, — for which there is a good demand, — and arguing with them concerning the meaning of Old Testament prophecies. A modern method of work, the school, is also most effectively used. English, Persian and Hebrew are taught, and the pupils use the Lord's Prayer. Jewesses are quite open to the truth and gather about the preacher, as did Lydia and her companions at Philippi.

4. The southern half of the country is the field of *the Church Missionary Society*. Dr. Bruce stopped at Julfa, when in 1869 he was returning to India, and, through a series of providences, was led to establish the Persian Mission. Medical and school work, and Bible translation are the forms of effort which make possible and feed evangelistic activity of the mission. One of their missionaries says that the love of hearing and seeing new things inclines the people to come to the mission, and that once there, politeness leads them to listen to the gospel. If an appeal is made to accept the truth, want of earnestness, the self-righteousness begotten of Mohammedanism, the fear of man and the various stumbling-blocks that Islam finds in the Bible prevent. This missionary gladly notes that so early in the history of the mission a kindlier and more respectful attitude toward the foreigner is evident, though Protestant workers are representatives of a nation that sends to them indecent photographs and other coarse pictures. They also suffer from being identified with Catholics whose saints give Persians the idea that all Christians depend upon such mediators. The

liberty to give or sell the Scriptures is an offset to this wrong impression, as the Bible does not authorize such customs.

5. The work of *the Bible Societies* is of surpassing importance in this country where open interest in the gospel often involves one in difficulty, while secret Bible reading does not bring persecution. In the case of the Jews, especially, is this work crowned with success. Many of them are modern Bereans who search the Scriptures daily in order to learn whether the new teachings are true. At present the American Bible Society has no resident agent, but Presbyterian missionaries are constantly using their publications in corportage, etc. The British and Foreign Bible Society has an energetic agent at Ispahan's southern suburb, Julfa. Wholesale orders for use in Parsee boys' schools are mentioned in the last Report.

6. Other *less important labors* are those of the Community of the Sisters of Bethany who worked in conjunction with the Archbishop's Assyrian Mission until three years ago; a little enterprise of the Hermannsburg Society, not deemed worthy of report by them; two German orphanages, one at Urumiyah and the other at Khoi, this latter ministering to 100 orphans; and the Swedish Missionary Society's labors.

II. Two Characteristic Methods. — 1. *Educational work* has been emphasized from the beginning. *Its necessity* is manifest from this statement made by Secretary Speer, who has recently spent considerable time in the country: "There is no system of popular education in Persia. Outside of Tabriz and Teheran the only teacher is the Moslem ecclesiastic, the limitations of whose knowledge make the instruction which he is capable of giving most meager and pitiable. Of history, of even the simplest elements of science, of mathematics, he knows nothing and attempts to teach nothing. Yet all the education which a Persian receives, unless he goes to the Shah's colleges in Teheran or Tabriz, or enters one of the so-called religious colleges, he gets in a village school taught in the street or in a court, or in the mosque, by a mollah whose curriculum includes the Persian alphabet, the rudiments of

arithmetic, a parrot-like knowledge of the Arabic Koran. No attempt is made to teach writing or reading, save the Persian alphabet. Some have maintained that less than seven-eighths of the population are illiterate. For the girls there are no schools at all, while of the results of boys' education, Dr. Wills says: 'The repeating from memory of a few prayers and passages from the Koran, with some verses of poetry, is all that remains to a villager generally of his education.' There are no higher or grammar schools. The ecclesiastical colleges, to be found in the larger cities, are frequented in the main by prospective mollahs, who study there the Koran, Persian literature and the nonsense of Eastern philosophy. The only serious attempt at higher education in the country has been made in the Shah's college at Teheran, the Tabriz school being largely discredited. The college has military, medical and language departments and another called 'science and art'; but the departments overlap and the physical laboratory is a curiosity room of which no use is made."

The *two missionary institutions* most famous in Persia on account of their age and standing are Urumiyah College and Fiske Seminary for young women. They are under Presbyterian auspices and labor mainly for the Nestorians. The aim of both institutions is to raise up Christian leaders in the home and in the community, and what they have accomplished is witnessed by the usage of the people themselves, who call those villages where their influence has been felt "light villages," whereas those where their power is unknown are "dark villages." Fidelia Fiske, for whom the Seminary is named, left an indelible impress on northwestern Persia, as she "was content with nothing less than the absolute transformation of the characters which came under her influence." The Church Missionary Society at Julfa and the Archbishop's Mission — previous to the Russian invasion — have also done much in educational lines.

How cosmopolitan and influential a constituency mission schools reach is indicated by this extract relating to the Amer-

ican Presbyterian Boys' School at Teheran, where last year the enrolment included forty-one Armenians, twenty-two Moslems, two Jews and one Parsee: "Of these twenty-two Moslems, two are princes of the Khajar family, being second cousins of the present Shah; two were of the family of the chief of the Bactrians; three are Sayeds, or descendants of Mohammed; one is a mollah, or priest of Islam; of the remainder all but one are of noble birth. It was inspiring to hear those sixty boys singing in the Persian tongue with vim and earnestness, 'Joy to the world, the Saviour reigns.' In English they sang 'Jewels,' 'America' and the Doxology. All students have daily Bible lessons which have not failed to bear fruit. Almost all of the pupils have expressed their belief in Christianity as a way of salvation; but most of the Moslems are reluctant to utterly reject the religion which they have known and believed from childhood, and cling to it as another true way of life. The two Jews have both professed their faith in Christ and have asked to be admitted to church membership by baptism. Two other boys, one from an old Armenian family and the other a Kurdish Khan, have professed their faith in Christ." Outside of the capital and Hamadan, the missionaries have not ventured to emphasize Mohammedan school work. Indeed, at Teheran they probably would not have done so had not the late Shah's Council requested it in writing, while Nasr-i Din Shah personally visited the schools in order to show the favor in which he held them.

2. *Medical missionaries* are even more appreciated by the Persians. Mr. Speer in "Presbyterian Foreign Missions," writes: "Dr. Cochran saved Urumiyah in 1880 from capture by Sheikh Abidullah and his Kurds, through the influence he had acquired over them by his kindness and skill. In Tabriz, Dr. Holmes so commended the religion of Jesus that even an infidel was heard to remark, 'If there is a heaven, Dr. Holmes will go to it.' When the late Shah was shot, Dr. Wishard was called to see him. Dr. Vanneman was the only man the new Shah could trust to bring his family to Teheran, and Dr.

Holmes was at once summoned to become his personal physician and could only with difficulty avoid obeying."

Elsewhere the same writer says of *Dr. Cochran:* " He was our passport and defense. The chief of the village of Evaglu, the end of the first stage of the journey, was chief also of a band responsible for many robberies and murders on this road. He came to see Dr. Cochran, who is a quiet little man, and who looked him in the eye and said: ' So you are the rascal who commits these outrages? I have heard of you. Your name is a stench in the country. Would it not be well to stop? ' The man's face turned pale and he went out soon very quietly. Those who speak of the unpopularity of the missionaries should have been with us. At this village Moslem women came in throngs. Men came running from the fields and the threshing floors. Now Dr. Cochran was the leader. Again he was called to act as referee or peacemaker. At Khoi it was the Governor who sent for him and insisted on his spending the day with him, sending him on later with soldiers to overtake us. At Gavilan it was only a village full of simple folk who loved him, who came out to give him a warm welcome home. Ten miles from Urumiyah people began to meet us, the numbers increasing until a messenger from one of the Governors came leading a gaily caparisoned horse to be taken before him in honor; and then at last a poor man, whom he had healed, came running out and kissed his foot and prostrated himself in the road beside him. And this was but the beginning. Each day would bring bishops of the Old Nestorian Church for counsel, prominent Moslem ecclesiastics for help or healing, governors or leading noblemen to congratulate him on his return and to show their respect for him, or poor people, for whom he was living, to bless him. All this showed me, as I had never seen it before, how a good physician can lay hold of the heart and mind of a people." It is not surprising that the Shah conferred upon Dr. Holmes the decoration of the order of the " Lion and the Sun " of the first degree, and upon Dr. Wishard the second degree of the same order.

Medical efforts for Persian women are even more necessary and beneficent. "Suffering women turned out of doors to die, even in midwinter, by those to whom they have a right to look for support and care; little children burned nearly to death, not by accident, but by deliberate intention, or mutilated by the miserable quackery of some native practitioner; girls become mothers when they should be themselves under a mother's care, — these are the kind of cases brought to the woman doctor, which would break her heart if they did not employ her hand." How divine this ministry is can only be realized when one reads such details as are given by a British Student Volunteer, Dr. Emmeline Stuart, in the Church Missionary Society's report for 1901 of Bagum, the fourteen-year-old child wife whom her husband tried to burn to death.

III. The Outlook. — This is one of *mingled hopefulness and foreboding.* A Board Secretary says that the most difficult task set before men is confronted by missionaries in Persia and Syria. Nevertheless, the Church's duty is manifest, and was thus hinted at in 1892 by Lord Curzon, who previous to his work as India's Viceroy was not a favorable critic of missions: "Those philosophers are right who argue that moral must precede material and internal reform in Persia. It is useless to graft new shoots on to a stem whose sap is exhausted or poisoned. We may give Persia roads and railroads; we may work her mines and exploit her resources; we may drill her army and clothe her artisans; but we shall not have brought her within the pale of civilized nations until we have got at the core of the people, and given a new and a radical twist to the national character and institutions." Certainly no other influence has done so much to bring about this moral reform as the missionary physician's operating table, the translator's pen, the school teacher and the Protestant missionary's home, with its new revelation of woman's queenly power and of the love which must exist in the great Persian family of races, before age-long abuses disappear, and all become one in the family of God.

XVI

TURKEY, OR THE OTTOMAN EMPIRE

PART I. — GENERAL

I. Divisions and Area. — The center of gravity of Turkey has so far shifted that at present only a few remnants of its former power are found in Europe, while its real weight lies east of the Bosporus.

1. The *immediate possessions of Turkey* are as follows: In Europe, a region of country occupying a narrow strip of the Balkan Peninsula between the Adriatic and the Ægean and Black Seas, 62,744 square miles; in Asia, all the region lying south of Russia and the Black Sea as far eastward as Persia, and south to Arabia, of which latter country Hejáz and Yemen are subject to Turkey, 650,097 square miles; in Asia, Tripoli and Bengazi, 398,900 square miles, — making a total of 1,111,741 square miles, equal in area to one-third of the United States.

2. In addition, the following *countries having a more or less nominal subjection to Turkey* are sometimes added: Bulgaria — including Eastern Roumelia — which is autonomous, 37,860 square miles; Bosnia, Herzegovina and Novibazar under Austria-Hungary, 23,570 square miles; Crete, 3,326 square miles; Samos, a tributary principality, 180 square miles; Egypt, under British influence, 400,000 square miles. This gives a total of nearly half a million square miles which, if added to the above, would make the Ottoman Empire about half as extensive as the United States.

II. The Land. — This varies with the location, yet one can gain a fair idea of the entire Empire by glancing at four typical sections.

1. The first of these is *the European strip* extending westward from Constantinople. This is mountainous, rising in some peaks to a great height and peopled by a mixture of races among whom the Turks are somewhat in the minority. The only power holding this medley of races together is that of force of arms and international jealousy on the part of the great Powers. Much of it is historic territory, and in Macedonia especially it abounds in beautiful scenery. Constantinople likewise is one of the great centers of interest of mediæval and modern times.

2. Passing eastward from the Bosporus, one comes to *Asiatic Turkey*. Of the natural divisions of this section, that of Anatolia — Anatolia is sometimes used as equivalent to Asiatic Turkey — is the most important in extent, population and natural resources. It is an elevated and fertile plateau enclosed by historic mountain ranges. The Armenian uplands present another plateau of limited extent, but rugged and crowned by "the tower-crested Ararat, the converging point of three empires." In the Euphrates section are the vast and fertile plains of Mesopotamia. This latter region is the historic center of ancient Accadian and Assyrian culture, as well as of later Moslem power. The Syrian region is so well known because of its Biblical associations that no description is needed. On the whole, Turkey in Asia is so illy supplied with water that the plains and many of the valleys, especially those of the Euphrates and Tigris, are reduced to the condition of sandy deserts during the parching droughts of summer. Those ancient provisions for irrigation, which once made it a paradise of vegetation, have fallen into decay, and hence the present sparsity of population.

3. About one-seventh of the vast peninsula of Arabia is included in the two Turkish provinces of *Hejáz and Yemen* bordering on the Red Sea. Within their confines are found

the two great points of religious interest of the Mohammedan world, the cities of Mecca and Medina. Their natural features, population and religion are so similar to those of Arabia that a further account of them will be found in Chapter XIX.

4. *Tripoli and Bengazi,* lying on the northern shores of Africa, are as large as Texas and the New England States plus New York. While this region is less mountainous than the Barbary States, there are found here two chains parallel to the coast and not rising higher than 4,000 feet above the sea. Having no rivers, and with little rain, the summers are long and hot; and though the dew is heavy and sufficient to cause vegetation in favored localities, the land on the whole is not fertile. In consequence sheep and cattle rearing is the chief occupation, now that the abolition of the slave trade has stopped the demand for many of the commodities supporting the traffic. Its capital is still the point of arrival and departure of camel caravans which cross the deserts to the Sudân States.

5. The *climate* of these lands is quite varied, ranging from the severe cold of European Turkey and the highlands of Armenia to the almost equatorial heat of the Dead Sea, and the scorching rays of the sun in southern Mesopotamia, which is so intense that people usually pass the summer days in underground chambers. The winters are in general quite pleasant, though in eastern Anatolia the mercury often falls to 15° or 20° F. below zero. Malaria is prevalent in some of the low and hot regions, especially in the swampy sections of Mesopotamia and along the Red Sea.

III. Races of the Ottoman Empire. — Common usage gives the one name of Turk to all the peoples living in this extensive territory, numbering approximately 23,834,500, exclusive of inhabitants of countries only nominally tributary to Turkey. As a matter of fact, the people themselves disclaim that name, though if prefixed by the adjective Osmanli, it is not so seriously objected to. The real Turk is found in the remote eastern part of Asia, whom we speak of as the Uigur or Tatar. The natives of Turkey claim that with the intro-

duction of Arabo-Persian culture, they no longer deserve to be classed with people who are so lacking in civilization.

1. The largest element in the Empire is made up of *Osmanlis* or Ottomans. Their ancestors poured into this region from Central Asia at different periods in the past. A rather old estimate of their number — which can at best only be guessed at — is 9,000,000. "The Ottoman peasant of Asia Minor is a man far different from the ordinary conception. As a rule quite peacefully inclined, a hard worker, a faithful servant, courteous and dignified in his bearing, rather proud of his assumed superiority to the 'meanness of his Christian fellows,' there is still an inherent element of ferocity in his nature; and when religious fanaticism is aroused, his fatalism makes him a most dreaded enemy. The Ottoman of the city is, however, quite a different man. With as much Christian as Tatar blood in his veins and influenced by the strife of Western and Eastern civilization, studiously polite, easily adapting himself to the circumstances of his associates, he develops a power of intrigue, a facility for deception, an unblushing delight in bribery that makes him the scorn of his sturdy compatriot of Anatolia. There are notable exceptions; but as a rule — and this is the testimony of those who have traveled most in the interior of Asiatic Turkey — the native, unadulterated Ottoman Turk is a man with many noble characteristics, and presenting great possibilities for Christian influence.

"Of the *other elements making up the Moslem population* the most important races in Asia are the Arabs and Kurds; in Europe, the Albanians. As a rule they are hostile to the Turks, feeling that the latter are oppressors, and even their recognition of the Sultan or Caliph is weakened by the race enmity and the sense of subjection. Next to them in importance are the Circassians, including the Circassians proper and the Lazes, who have driven Russian rule from the Caucasus to Asia Minor. They furnish the most turbulent element of the population, and by far the greater amount of the depredations committed in Asia Minor are by them. There

are also large numbers of Turkomans, — another Turkish race, — chiefly found in northern Syria. The Druses and Nusairiyeh of Syria and the Yezidees of Mesopotamia probably represent the small remnant of the ancient paganism of the Levant which has accepted the form, though not the spirit, of Mohammedanism. The original races of Asia Minor are represented among the Mohammedans by a number of tribes of somewhat uncertain extent and character, found chiefly in the mountains of the western part. Such are the Yuruks of Bithynia and the Xeibecks of the region of Smyrna."

2. *The Christians* of Turkey include those divisions named in Section IV immediately following, together with minor subdivisions not mentioned there. Little need be said of the characteristics of Turkey's Christians, beyond the two most numerous subdivisions. Again quoting "The Encyclopædia of Missions," the source used above: "The Armenians are a race by themselves, as distinct as at any time in their history. Formerly occupying the northeastern part of Asiatic Turkey, they have spread until they are found all over Asia Minor. The Greeks are found chiefly in western Asia Minor and along the shores of the Black Sea. They, too, have kept their race distinctions very sharp, and retain many of the characteristics of their ancestors, who founded the Euxine and Doric colonies. Sharp, keen in enterprise and speculation, the commerce of Turkey is largely in their hands, while the traders and bankers are chiefly Armenians. Those in the interior are of a higher grade of character than those at the seaboard."

In the latest volume on Turkey, Dr. Dwight's "Constantinople and Its Problems," the *importance of Christians* to the Empire, notwithstanding their small numbers, is thus stated: "From the beginning of Turkish history very many of the greatest men of the Empire have been of Christian origin — men who took Mohammedan names and the Mohammedan religion as stepping-stones to greatness. To-day the army depends on foreign Christians for its organization, as well as for its arms and ammunition, and to a considerable degree for the

instruction of its officers. The Treasury would go to pieces, if Christian counsellors were not at the side of the Minister of Finance. Rarely does a wealthy Turk venture to keep up an establishment without a Christian to manage his accounts. A Mohammedan banking house is almost unthinkable. The most important book-publishing houses for Mohammedan literature are owned by Christians, and the most influential Mohammedan newspapers are Christian property. No Moslem machinist succeeds unless he has a Christian for chief. The architect who builds the mosque is a Christian. Turkish steamers are bought from abroad, or if built at great expense in Turkey, the man who makes the plan and the builder who follows it are both Christians. The steamers are rarely trusted to Moslem captains, and when they are, they can be recognized as far as they can be seen by their dilapidation and disorder." Such considerations show how strategic is the work for the real leaders of the Empire, the Christians.

IV. Religion. — In order to claim legal existence the various religions must be recognized by the Porte and be represented in the councils of the Empire. Those non-Mohammedan creeds that are so recognized are as follows: (1) "Latins, Franks or Catholics, who use the Roman Liturgy, consisting of the descendants of the Genoese and Venetian settlers in the Empire, and proselytes among Armenians; Bulgarians and others. (2) Greeks. (3) Armenians. (4) Syrians and United Chaldeans. (5) Maronites under a Patriarch at Kanobin in Mount Lebanon. (6) Protestants, consisting of converts chiefly among the Armenians. (7) Jews. These seven religious bodies are invested with the privilege of possessing their own ecclesiastical rule. The Bishops and Patriarchs of the Greeks and Armenians, and the Chacham-Baschi, or high-rabbi of the Jews, possess, in consequence of those functions, considerable influence." A few of these deserve particular mention, as well as two divisions of Mohammedanism.

1. The *Sunnite division of the Moslem world* here finds its

greatest stronghold. As stated in the previous chapter, they hold that Mohammed's successor should be elected instead of following through the succession of the prophet's son-in-law, Ali. They regard and call themselves Orthodox, because in their rule of faith and manners they follow the traditionary teaching of the Prophet, which was added to the inspired Koran. "According to Islam the human mind is incapable of attaining light in law or religion, but through the Prophet all expressions of God's will are equally met. Reason and conscience are here of no value; memory is all. Hell-fire is an award due alike to him that prays without being properly washed and to him that denies the word of the Prophet." Their clergy are subordinate to the Sheik-ul-Islam; their officers are hereditary and they can be removed only by Imperial order. It is hardly proper, however, to speak of a separate class recognized as a priesthood, as such a one hardly exists in Turkey. These Mohammedans encourage public education, and schools have consequently been long established in the largest Turkish towns. So-called colleges and public libraries are likewise attached to most of the leading mosques, but the instruction furnished by the Mohammedans is rather limited. The "Statesman's Year Book" gives the number of mosques throughout the Empire as 2,120 with which are connected 1,780 elementary free schools. Three-fourths of the urban property of the Empire is supposed to be that which has been bequeathed to the Church. Naturally, this gives Mohammedanism very large power. While nominal liberty to profess the recognized faiths is granted, those Moslems who formerly turned aside from the religion of their ancestors frequently disappeared from public view in consequence.

A movement which has made considerable progress in Northern Africa had its widest development in Tripoli and is known as *the Senussi fraternity*. Mohammed es-Senussi became famous about 1830 in Fez because of his great sanctity. He established a brotherhood, holding most austere and fanatical doctrines with the object of uniting Mohammedans in hos-

tility and resistance to foreign and infidel influences. Subsequent to the death in 1885 of the Egyptian Mahdi, of whom their leader, or Mahdi, was a rival, they extended their influence and power into the Sudân, and to-day they are a leading element in Mohammedan movements of North Africa.

2. Next in number to the Mohammedans comes *the Greek or Orthodox Church,* which is a direct descendant of the Byzantine Church. "In general doctrine, as found in the creeds and confessions, it is in sympathy with the Protestant Church, and only separated from the Armenian by a distinction so shadowy that it is claimed by some Armenians that the theological difference was a pretext rather than a cause for the separation, the real reason lying in the effort of the Byzantine Church to compel the Armenians to use the Greek Liturgy." The position of the Greek Church in Turkey is to-day primarily a political one, it being said that a stranger could hardly tell the difference between its services and those of the Armenians. It is not to be supposed, however, that the Patriarch of Constantinople, who is nominally the head of all branches of the Greek Church, is really so. As a matter of fact, the Synods of Russia, Greece and Servia, as well as other branches, claim absolute independence. They may number in the Turkish Empire nearly 2,000,000.

3. Third in number of adherents stands *the Armenian Church* with about one million and a quarter members. Like the Greek Church, this faith is to-day a political bond giving unity and nationality to the races calling themselves Armenians, rather than a form of religion. Originating from the earlier efforts of Gregory, the Illuminator, this Armenian or Gregorian Church underwent severe persecutions through succeeding centuries until, under Mohammedan rule, it gained the right to a political organism. The leading doctrines so much emphasized in earlier days have to do mainly with forms and with worship. The two tenets originally so emphasized are the confession of both one nature and one person in Christ, and the belief that the Spirit proceeds from the Father only. This

religion has influence largely because of the greater progressiveness of the Armenian element in Turkey. Just as they are persevering and shrewd in financial dealings and lovers of liberty as well as of education, so their Church, which is the rallying standard, so to speak, of their nationality, is regarded with respect or hatred. The Armenian massacres of the last decade have brought this Church more prominently before the public than any other ecclesiastical body in Turkey.

4. *The Druses* of Northern Syria are a small Mohammedan sect who number possibly 70,000. They believe in one God before whom man is dumb and blind. Ten times has God revealed himself in human form, Hakim Biamr Allah, Caliph of Egypt some nine centuries ago, being the last one of these revelations. While they do not acknowledge the claims of any other religion, they sanction an outward profession of any faith according to expediency, and hence unite with the Mohammedan and Maronite in their widely divergent rituals. They do not desire nor admit converts, and the members are required to keep their religion sacred and concealed if necessary. Prayer is regarded as an impertinent interference with the Creator. Polygamy is not permitted, and a number of other regulations affecting conduct make them a peculiar people.

5. *Smaller churches* are of interest despite the limited number of adherents. Among them are the Jacobites, the Maronites of Syria, and the Chaldean Christians, who are Nestorians converted to the Roman Catholic faith.

PART II.—MISSIONARY

WHILE African countries are included in the Turkish Empire, they will be considered in the following chapter, and Arabia in Chapter XIX. Labors in European Turkey will also be treated here.

I. THE SOCIETIES. — 1. *Nationality and Number.* — Those

which have missionaries in European and Asiatic Turkey are the following: American societies, five; British, three. In Syria and Palestine there are representatives of four American societies, eleven British societies and two German societies. Besides, there are five British societies that have missionaries in both Turkey and Syria, the Church Missionary Society, the British and Foreign Bible Society, the United Free Church of Scotland, the London Society for Promoting Christianity amongst the Jews and the Church of Scotland Jewish Committee. Thus of *the thirty societies*, nine are American, nineteen are British and two are German.

2. *Outstanding Characteristics.* — Notwithstanding the considerable number of organizations, there is a remarkable degree of comity, so that the committee having that important matter in hand at the late Brummana Conference practically found nothing to do. In Turkey the strongest work by far is that of the American Board, which expends here nearly one-third of its funds; in Syria the Presbyterian Board, North, has the broadest plans and most effective force; while in Palestine the Church Missionary Society easily stands foremost. In these fields of the Bible are some of the very strongest educational institutions and one of the most important of mission presses. Very appropriately the Bible itself is the most potent agency in the land of its birth.

II. Classes Labored Among. — 1. First may be placed *the Moslems,* who constitute the vast majority of the population. Work for these is not usually done in public, but the law does not interfere with private interviews, nor with operations intended for non-Moslems at which they are present on their own initiative. Thus many Mohammedans attend missionary schools and colleges. This is never sought by the authorities of those institutions; yet if such students apply, they are usually received. In case there are no conversions, such attendance at schools and meetings is ordinarily winked at by the civil authorities. If conversions follow, the situation completely changes. Though the death penalty may not be

openly visited upon such perverts, the Government often sends the men on military duty to a distant outpost where they are subjected to peril. If they recant, all goes well; if not, persecution may be followed by disappearance. Some of the few who have become Christians have found it best to leave their native land and live in Christian countries.

In the nature of the case such work must very largely be through *the printed page* and by private *interviews*. The former is by far the most common. Indeed, missionaries do not encounter special difficulty in selling Scriptures to Moslems; as the facts that Mohammed refers to the Bible and that all Scriptures are received with reverence and with ceremonially pure hands aid in their careful keeping.

In addition to the Bible, *controversial literature* is of great value. As a prominent missionary to Mohammedans has recently said, " Controversy is not evangelization and must not take its place, but in Moslem lands especially it holds somewhat the same relation to evangelization that plowing does to seed-sowing. Books, like ' The Balance of Truth,' break up the soil, stir thought, kill stagnation, convince the inquirer and lead him to take a decided stand for the truth. Missionary work as regards Moslems is impossible, if controversy be interdicted. Christianity must be polemic because it is exclusive. Islam is in one sense a Christian heresy and calls for wise apologetic. Islam has attacked and is attacking all the vital doctrines of Christianity. Weapons are drawn from every arsenal and used in any way, so long as they may be made to hit the cross and the divinity of our Lord. Sophistry is too good a word to describe the mental process of the learned Moslem when engaged in argument. Henry Martyn described the mollahs of Persia as a ' compound of ignorance and bigotry; all access to the one is hedged up by the other.' " It will be remembered that two exceedingly useful tracts employed in this way, " Sweet First Fruits " and " Beacon of Truth," were written during the last decade by a native Syrian Christian, who according to a competent authority, has done more there

by "to shake the whole fabric of the False Prophet than all the missionaries since Henry Martyn."

2. Members of *the various Oriental Churches* are the open field which lies before the various societies. The bulk of the work and of the converts are from the Greek and Armenian Churches. A well-known missionary likens the former to the Greeks of St. Paul's day, as its members are ever ready to hear some new thing, but lack stability and depth of conviction. Consequently fewer converts are gained from that Communion. The same authority compares the Armenian Church to the Jews, who have a genius for religion. In many respects it resembles the Church of England more closely than it does that of Rome. Much that might be said of the Greek Church is equally true of the Armenian. In both, the liturgies are enshrined in an obsolete dialect that makes the edification of the worshiper practically impossible.

The Greek Church is more apt to place obstacles in the way of Protestantism than the Armenian, for the reason that a glorious history lies behind it, and those who imbibe evangelical sentiments are regarded as traitors to the national organization. They are not only excommunicated and anathematized in consequence, but are also liable to social ostracism, persecution and boycott. Two tendencies are very marked in the Greek Church, due to the wave of scepticism and infidelity arising from the work of Koraës and his coadjutors a century ago. Not only did they initiate an archæologico-literary renaissance, but they likewise brought in from Western Europe a flood of immoral literature and a science which was opposed to revelation, and that swept their young men into the vortex of agnosticism or atheism. "Thus the stream of life flows on in this Communion, consisting of two distinct currents which will not mingle and neither of which has force enough to overcome and control the other. The devout and orthodox are mostly ignorant and superstitious, while the more intelligent and educated bring the name of their Church into disrepute by their irreligion and often by their immorality.

Both are equally loyal to the outward name of their Church, and both are equally shy of the plain teachings of an open gospel." The *Bulgarian branch of the Greek Church*, for which the American Board and Methodist Board, North, are doing so important a work, differs little from the original Church, except that its members have so strongly imbibed the spirit of independence that it cannot easily be induced to follow its Greek neighbors. Then, too, there is more religious freedom possible in Bulgaria than in Turkey proper.

In the *Armenian Church* there is little spirituality. "Centuries of oppression by a race of unscrupulous and fanatical conquerors have driven them to all manner of subterfuge; and this habitual practice of deception has had a most baleful influence on their spiritual, moral, social, commercial, domestic and personal character. There is, however, a conserving power in the primitive simplicity of Oriental customs, and, still more, a seasoning grace in the fundamental doctrines of Christianity." Five other difficulties of this field have been thus stated: "The national idea that the Church is coëxtensive with the Armenian race, and so one who withdraws from the Church rejects his nationality; that the Church is already Christian, and consequently that the Christian life has little relation to the Christian profession; the difficulty from the side of the Turkish Government in erecting buildings and in maintaining Christian and educational institutions; the existing poverty and oppression, accompanied by Oriental penuriousness; the present turning of the attention of young men to the Western world, and the consequent emigration of large numbers from the ranks of the laborers, students and congregations. This has also had a tendency to increase salaries of helpers, without a corresponding increase in the ability of the people to give." In spite of these factors, the religious nature of the people, their acceptance of the Bible as the Word of God, their strong desire for education, and the strategic relation of the Armenians to their neighbors who must be largely leavened through them, have made missionary labors encouraging.

III. Most Successful Methods. — 1. *Education* has accomplished more toward the regeneration of these lands than anything else. While it has been very broad, especially in the higher institutions, it has likewise been thoroughly permeated with Christianity. Though Robert College is not directly connected with any missionary society, it "has exerted an incalculable influence for Christian life all over the Empire. Among its graduates are many of the most prominent men in Bulgaria, and it is perhaps not too much to say that that nation really owes its existence to the influence exerted by President George Washburn and his associates. Its students have included representatives of twenty nationalities, and its Young Men's Christian Association is unique among the college Associations of the world in that it is divided into four departments according to the prevailing languages spoken, — English, Greek, Armenian and Bulgarian." The Syrian Protestant College at Beirut is likewise independent, though in closest sympathy and coöperation with the Presbyterian Board, North. Concerning the College, Mr. John R. Mott writes: "This is one of the three most important institutions in all Asia. In fact there is no college which has within one generation accomplished a greater work and which to-day has a larger opportunity. It has practically created the medical profession in the Levant. It has been the most influential factor in promoting popular education in Syria and in other parts of the East. It has been and is the center for genuine Christian and scientific literature in all that region. Fully one-fourth of the graduates of the collegiate department have entered Christian work either as preachers or as teachers in Christian schools." In less degree the same results noted in the case of these two institutions are furnished by the records of the American Board's colleges at Aintab, Harpoot, Samakov, Marsovan, and of its colleges for girls at Marash and Constantinople, as well as of the less ambitious Bishop Gobat School of the Church Missionary Society and the Beirut Female Seminary of the Presbyterians.

2. The great *press at Beirut,* under Presbyterian management, is a factor of inestimable importance to the Arabic-speaking world, as is suggested in the last report. "The number of pages printed during the past year was 24,882,680, making the total since the beginning, 667,974,597; of these pages, 17,884,000 were Arabic Scriptures, and of these 58,500 were bound; 8,193 copies were sold in Syria and 34,657 in Egypt. The entire number of books and tracts sold was 83,749, notwithstanding the fact that, owing to alterations and repairs, the presses were idle for more than two months. The total number of Scriptures sold to the Russian schools in Syria and Palestine during the year has been 4,026. In addition to these, they have bought 7,893 volumes of scientific and educational works." Thus Protestantism is aiding the Russian Greek Church toward a higher life.

Translational and other literary work has quite kept pace with the presses of Beirut and Constantinople. The late Dr. Elias Riggs, who served in Turkey for sixty-eight years with but a single furlough, was acquainted with twenty languages and was fluent in the use of twelve. His literary work in the line of Bible translation, periodical editing, hymnology, etc., is of the utmost value, and is supplemented by such masters of the art as Eli Smith, Van Dyck and Post. The Arabic-reading Mohammedan world, from Sierra Leone to North China, not to speak of its own populations, is under obligation to missionaries of Turkey.

3. *Medicine* is one of the most efficient agencies in reaching hostile Moslems. Dr. Post of Syria sets forth very clearly the importance of medical knowledge in these lands: "The intense fanaticism of Mohammedan men makes direct evangelism well-nigh impossible. Street preaching is wholly out of the question. The death-penalty always impends over a convert from Islam. The mere fact that a Moslem is reading the Scriptures, or conferring with a Christian, exposes him to most serious peril. But Moslems sicken and suffer pain like other men. And notwithstanding the fatalism which leads them

to attribute disease to direct divine appointment, they have a traditional respect for doctors. The Arabians of Spain and Africa were once the chief depositaries of medical learning and skill. Their doctors bore the honorable title of hakim — wise man. It is true the ancient skill is lost. The native hakim is an arrant quack. But when a true hakim appears, armed with the wonderful appliances of modern science and art, Mohammedans are ready to concede to him the honor which belonged to their illustrious ancestors. The missionary physician is a privileged person among them, and when his healing work is done, he can fearlessly explain to them the person and doctrines of Christ. Mohammedan women are no less fanatical and far more difficult of access than men. Medical missions, however, have broken down this barrier. Under the stress of pain or danger the doctor is called, or the sick woman comes to him, and so hears the gospel of Christ. Nothing is more encouraging in all our work than the eagerness with which Mohammedan and Druse men and women listen to the story of Christ from the lips of the doctors in mission hospitals."

In the land where Jesus set so many demoniacs free has been established the first *asylum for the demented* of the mission field, the Lebanon Hospital for the Insane, of which Mr. T. Waldemier is the director. It is at Asfariyeh at the foot of Lebanon and is built on the cottage plan. Already two cottages with a capacity of twenty men and as many women are ready for occupancy. Dr. Maag of Zürich, a nerve specialist, is in charge.

IV. PROBLEMS OF THE FIELD. — 1. *Emigration* of multitudes, especially among the Armenians and Syrians, presents a very real difficulty. Its cause Dr. H. H. Jessup thus states: "Information as to the success of American institutions and increasing facilities for cheap ocean travel have stirred up a spirit of restlessness and led tens of thousands of the strongest and most active men of the land to emigrate to the United States, Mexico, South America and Australia. The departure

of so many men has had a disastrous effect on the wives and children left behind." In the case of those who have come to Western lands for study, or even to prepare for the ministry, the effect upon them is not helpful. They too often are alienated from their people; they become accustomed to the Occidental style of living and hence demand higher salaries than their native brethren in the same work; and they are restive under foreign guidance. A few of them have even raised in Christian countries for alleged evangelistic enterprises at home money which only partially reaches the object for which it is solicited. The Turkish Empire and Persia are the two mission lands in which this difficulty is most acute.

2. The *Turkish Government* is an ever changing problem. The missionary tries to live according to its laws, but finds himself perpetually hampered in his work in consequence. At the 1901 meeting of the International Missionary Union, Dr. E. M. Bliss said: "Politically the situation is very bad. The Sultan, a prisoner in his palace, has concentrated everything on himself, and controls every department of Government. He has spies in every marketplace and compels all ministers to report directly to himself. He is suspicious of everything and everybody, as is manifest in his recent instructions not to allow typewriters to be introduced into the country, lest they be used for the duplication of dangerous matter." Press censorship is most inconvenient and obstructive; religious liberty is more nominal than actual, especially in the case of Moslems. What Freeman said in his "History and Conquest of the Saracens" is still true: "The rule of the Turk is not government; it is not even misgovernment. It is the domination of a gang of robbers."

The *practical problems* presented by such a Government are mainly threefold in their obstructive effect upon missions. (1) *Taxation*, though the undeniable right of the Sultan, is so oppressive that it is one of the leading causes of emigration, as well as of Sabbath desecration.

(2) Among *the Armenians*, especially, the spirit of revolu-

tion has been awakened by centuries of oppressive taxation and innumerable disqualifications devised by an unscrupulous Government. Undoubtedly the teachings of missionary colleges have aroused their students to a sense of what other nations possess that is denied them. This feeling is strengthened by letters from fellow-countrymen living in lands where freedom prevails; and as a result of Armenian restlessness and assertion of rights and Government attempts to meet the rising tide, the blood of thousands flows in the Armenian massacres, so fresh in all memories, and just now being renewed.

(3) The massacres occasioned the loss of mission property and this brought *the missionaries* into unpleasant prominence at the Sublime Porte, where the United States Minister has persisted in his claim until the indemnity has finally been paid. Naturally the Sultan is embittered toward those who have cost him so much irritation. At the same time the massacres have been the means of endearing the brave missionaries to hosts of Armenians, and the orphan relief work that has since that time blessed so many children will far more than counterbalance any loss arising from those sad events.

3. *Russia* is always an ominous cloud on the missionary horizon. Its aggressions are both political and religious. European Turkey is the center of most of the political uncertainty, and Bulgaria is the apple of discord. The recent invasion of Persia by the Russian Greek Church is a fact in Turkey, as witness this news of 1900: "Russian missionaries are roaming among the Armenians, promising them that if they abandon the Gregorian to join the Russian Orthodox Church, they will be protected by the Czar against the Kurds and other Moslems better than they are protected by the Sultan. In the villayet of Erzerum more than 5,000 Armenians have already passed to the Muscovite orthodoxy." In a less direct way Russian influence is being used to guard the Greek Church against Protestantism. Thus a Church Missionary Society representative writes: "The Greeks have had for many years past a theological seminary at the Convent of the Cross just out-

side Jerusalem. Quite recently they have opened a large college in a fine building within Jerusalem itself for the purpose, I understand, of training teachers for their schools. The Patriarchate is thus providing for the educational wants of the Greek communities throughout the land with the view, no doubt, of making them independent of our mission schools." Another missionary says: "Russia has begun in Syria the process of licking preparatory to swallowing. By virtue of her Greek orthodoxy Russia has opened some 300 schools in orthodox Syrian communities, and is subsidizing them to the extent of about $300,000 a year. They pay all bills, even to those for books, paper, pencils and — in many cases — clothing. The study of Russian is obligatory. There is a training school for young men in Nazareth and one for young women in Bethlehem, in which teachers are prepared for the village schools. The most promising teachers are taken to Russia for further education, whence they return to Syria as Russian citizens. If this process continues for a few years, Russia will have revisionary interests in Syria which no power on earth can deny or ignore." What effect the Kaiser's recent visit to Palestine and the subsequent understanding between Germany and Turkey will have upon Russia and the cause of Protestant missions cannot yet be affirmed.

4. The *Roman Catholics* furnish another occasion of foreboding. They have granted concessions to the Greek and Armenian Churches that have made their members willing to unite themselves to Rome, the word United being prefixed to their national name. The main concessions are three: marriage of the secular clergy, use of the national language in the liturgy and of both elements in the Lord's Supper. The United Greek Church is most numerous in European Turkey, while the United Armenian Church is mainly found in Asiatic Turkey.

The Jesuits are the missionary body most active in propagandism. In some quarters the work is carried on with little energy, but in other sections "they have gained great in-

fluence and won many permanent adherents through their colleges and other educational establishments. They command large sums of money with which to carry on these institutions. Instruction in the French language is very thorough, as a knowledge of that tongue is considered the key to political and social preferment. Instrumental music is another very popular means for gaining influence. In other departments of education, however, they are often superficial, and the essential elements of character-building are too much neglected." When it is added that Romanists are told by their leaders that it is far better to be a Moslem than a Protestant, one can readily see how harmful such bigotry may be to evangelical work.

5. Another question which missionaries have from the first differed upon is the *relation* that Protestant workers and converts should maintain *toward the Oriental Churches.* The ultra position of the Archbishop's Mission to Assyrian Christians has been held to some extent by all missionaries. The early work of the American Board was intended merely to reform these venerable Christian communities from within. When persecution and excommunication followed, this course had to be changed. "An excommunicated man had no rights that a Turkish court could recognize. He was nobody; could neither marry nor be buried; could not buy, sell or employ. He had absolutely no status as a citizen. The result was that the formation of a Protestant civil community became absolutely essential to the very life of Protestantism." While nearly all the missionaries follow the course thus made necessary, a great deal of preaching is done by them in the old churches, and many natives whose spiritual life has been quickened by Protestantism remain within their own Church as a leaven of evangelical earnestness. In the American Board's Turkish missions "the endeavor has been made to let the religious life of the people express itself in its outward form in accordance with their national and political conditions. Hence the church organization is not pure Congregationalism;

neither has it adopted the form of any particular denomination."

6. *Self-support* can hardly be called a problem in some portions of the field, especially in most of the churches of the American Board and of the Northern Presbyterians. The war for this principle, so persistently and victoriously waged by Dr. C. H. Wheeler, has made Harpoot and its environs rank with the Karen field and the circuit of Dr. Nevius in North China. While the principle has been recognized, it is exceedingly hard to live up to it at present, owing to the massacres in Eastern Turkey and to emigration in Syria.

V. Accomplishment and Hopefulness. — 1. Hope for the future is based upon *a very successful past,* if the difficulties above named are borne in mind. What Dr. Jessup summarized in a paper read at the World's Congress of Missions, held in Chicago in 1893, is still truer to-day: "Protestant missions have given the entire population the Bible in their own tongue; have trained hundreds of thousands of readers; published thousands of useful books; awakened a spirit of inquiry; set in motion educational institutions in all the sects in all parts of the Empire, compelling the enemies of education to become its friends, and the most conservative of Orientals to devote mosque and convent property to the founding of schools of learning. Protestantism has forced Oriental patriarchs, bishops and priests to modify, if not abandon, their arbitrary oppressions and exactions. Protestantism has made ignorance unfashionable and persecution disgraceful. It has broken the fetters of womanhood, created directly and indirectly the system of female education spreading over the Empire, and let the light into unnumbered homes where woman before had been consigned to ignorance and inferiority. The work it has done for women and girls would of itself justify all the labor and expense of seventy years, and is a noble monument to the wisdom and loving sagacity of its policy. Every evangelical church is a provocation and stimulus to the old sects, a living epistle to the Mohammedans with regard to the true nature of

original apostolic Christianity. The Protestant translation of the Bible into Arabic by Drs. Eli Smith and Cornelius Van Dyck forced the Jesuit Father Von Ham to make another translation based on the Vulgate. Encouraged by the spirit of reform and modern progress, even the Mohammedan doctors of Constantinople have issued orders that all editions of old Mohammedan authors which recount the fabulous stories of Moslem saints and Welys are to be expurgated or suppressed and not to be reprinted." The statistical résumé of work done, found in Volume II, is a further testimony to the success of evangelical Christianity in the lands of the Bible and the stronghold of Islam.

2. But in addition to the hopefulness begotten of past achievement, there is enough in the present to encourage the worker. Perhaps the most recent occurrence, *the second missionary conference, convened at Brummana* on the slopes of Lebanon, August 13, 1901, is inclusive of all the hopeful aspects of missionary operations in the Turkish Empire. Two hundred missionaries, representing more than a third of the societies laboring in this field, met for days of closest fellowship. "An American Congregationalist might find himself a tent-mate of a Scotch Presbyterian, a German Evangelical and an English Episcopalian or Friend. Their fields of labor will be Asia Minor, Syria, Palestine and Egypt; and their channel of effort the school, the press, the hospital and the church. Whereas a former conference dealt with missionary plans and measures, it was determined to organize this one on the model of Northfield or Keswick. Mr. F. B. Meyer of London accepted an invitation to be present and has spoken twice a day on the privileges and possibilities of life in Christ. It has been a most tender, heart-searching, blessed season. We had come together hungry, expectant, eager, and we were not disappointed." The chairman of the Conference, writing of Mr. Meyer to the London "Christian," says: "His teachings will be reëchoed along the Bosporus and the Black Sea, the Orontes, the Jordan and the Nile. He has left the seed-thought

that will germinate and bring forth blessed fruit on the plains of Galatia and Cilicia, of Syria and Palestine, and in the fertile soil of Egypt." Far above all material results rises this arch of promise for lands whose central points are Calvary and the upper room where the first missionaries gained Pentecostal power, and whence they went forth to conquer the world.

XVII

AFRICA

PART I. — GENERAL

THIS continent is still truthfully characterized as to its great divisions in Professor Drummond's sententious description: "Three distinct Africas are known to the modern world — North Africa, where men go for health; South Africa, where they go for money; and Central Africa, where they go for adventure. The first, the old Africa of Augustine and Carthage, every one knows from history; the geography of the second, the Africa of the Zulu and the diamond, has been taught us by two universal educators — war and the Stock Exchange; but our knowledge of the third, the Africa of Livingstone and Stanley, is still fitly symbolized by the vacant look upon our maps which tells how long this mysterious land has kept its secret." Though this "vacant look" is not so marked as when the latest edition of "Tropical Africa" was issued, there is still much land to be explored and continents within a continent wait to be occupied by the Church of Jesus Christ.

I. AFRICA GEOGRAPHICAL. — 1. *Area and Continental Rank.* — This continent stands second only to Asia in *size,* if the two Americas be reckoned separately. With an area of from eleven and a quarter to twelve million square miles, it could accommodate Europe or the United States thrice over and still have space to spare; while in order to cover its surface North America would have to be spread out upon it one and a half times.

Though its 16,100 miles of coast-line place it after Asia, Europe and South America in length of shore, its mean distance from the sea, 417 miles, is excelled only by Asia's 482 miles. This latter obstacle to *accessibility* is partly overcome, however, by its extensive waterways.

The fact of its having within the tropics seven-tenths of its area is relieved by *its mean elevation,* 2,035 feet, surpassed only by Asia's average, 3,085 feet above sea level.

According to the last issue of Wagner and Supan's "Die Bevölkerung der Erde," now ten years old, Africa's *population* stands next to that of Asia and Europe, equaling the population of North America plus that of South America twice over. More recent statistics differ from the Wagner-Supan estimate of 163,950,000 for the entire continent. Thus Scobel's "Geographisches Handbuch," 1899, gives the population as 161,993,000, while Professor Keane's "Africa," 1895, reduces it to 138,462,000, and the "International Geography," 1900, places the number at 148,420,601.

In point of *density* Wagner and Supan give thirteen persons per square mile to Africa, while North America has eleven, Asia forty-nine and Europe ninety-six. The "International Geography" would diminish this average density of population to 12.9 per square mile.

When regarded from a *religious viewpoint* Africa stands foremost as a heathen continent; since nowhere else is found so large a number of persons with no sacred books and no formulated system of morality.

2. *Configuration and Relief.* — The union of *the axes* of Africa's northern and southern portions would form an inverted letter ⅂ the horizontal limb of which bisects the arid or desert portion of the continent inhabited mainly by Mohammedans; while the perpendicular limb divides the southern fertile half of Africa where population is largely composed of heathen negroes.

The *general relief* of the continent is, roughly speaking, that of two oval platters placed at right angles each to the other,

the southern one being slightly higher than that representing North Africa and overlapping it. The great southern plateau has for the most part an elevation of little less than 4,000 feet; but the northern half of Africa has comparatively little land at a greater elevation than 2,000 feet above the sea. In one respect the two sections are alike, viz., that the rims of the two continental platters are bordered by two steps. The first is the low coastline, in some places broad, at others hardly more than an ample beach. This is the dead line of many a traveler and missionary, because of its malignant fevers. Behind lies a low plateau, "the height of the Scottish Grampians." From this second step one ascends the platter-rim, the "higher plateau covering the country for thousands of miles with mountain and valley." Except in the North and the Southeast, however, there is a marked absence of mountain ranges, though occasional isolated peaks or irregular groups of mountains occur.

3. *African Rivers.* — A multitude of *short streams* cut their way through the continental rim in their haste to reach the sea, and many more within the encircling mountains live their brief life out with the short rainy season of the drier regions.

There are, however, *four majestic rivers,* prolonged because of the confining continental border, that constitute the great arteries of interior Africa's life, and are notable also among the rivers of the world. These are the Zambezi, Niger, Congo and Nile.

The longest river, probably, in the eastern hemisphere and certainly the most important one in Africa is the Nile. In its head-waters it has been for ages the river of mystery; and in history and archæology its lower portion has been peerless. Without the Nile, Egypt would have been a desert waste instead of the cradle of a marvelous civilization whose gigantic ruins hold the spectator spellbound after the lapse of milleniums; and to-day that country is as truly the "Gift of the River" as when Herodotus so described it. Receiving its initial impulse from the inland sea, Victoria Nyanza, it hastens

down from its lofty birthplace by extensive rapids and Niagara leaps to take its leisurely way through the level lower course. Despite its many cataracts, innumerable sinuosities, sandbanks, marshes and enormous masses of floating vegetation, it is estimated that 3,100 miles in a total of 3,670 are available for navigation. It is alike the pathway of modern armies as they advance southward to help in healing "the open sore of the world," or strive to crush out a fanaticism defying a beneficent civilization, and of the Christian missionary as he brings to Africa's heart a diviner healing.

4. The most *important lakes* of the continent are likewise four in number. Three of these, *Nyassa, Tanganyika and Victoria Nyanza,* form a nearly contiguous chain of waterways, and their occupation by missionary societies is a partial realization of the veteran Krapf's "Apostle's Street" to extend through the length of Africa. The first of these lakes is about 400 miles long, with an average width of twenty-five miles, and is to be connected with Tanganyika by the famous Stevenson Road. It is the special field of the Free Church of Scotland. The shores of Tanganyika, which is of the same approximate size as the lake just named, are densely peopled by various Bantu tribes. The London Mission became especially responsible for the work here. Victoria Nyanza is Africa's largest lake, and has the proportions of an inland sea, standing second only to Lake Superior, the largest on the globe. Its area is about equal to that of Ireland, or of Maine and Rhode Island combined. The districts around the lake are among the most populous in Africa, and its shores are the scene of the wonderful triumphs of the Church Missionary Society. *Lake Chad* is segregated from this lacustrine chain, and lies almost at the center of Africa's northern half. Though having no permanent outlet, its waters are perfectly fresh. Its eastern portion is shallow, and contains archipelagoes of isles and islets.

5. *Characteristic Regions.* — An account of the several countries of Africa cannot be given in this brief sketch, but must be sought elsewhere. A glance at four typical regions will give

one a fair idea, however, of the African missionary's environment.

(1) The *deserts* of this continent are very extensive, but they have been little apprehended by the average reader. The leading ones are the Sahara — properly an Arabic dissyllable, Sah'rā, signifying an uninhabitable waste — and the Kalahari, meaning "the tormenting desert," of Southwestern Africa. *The Sahara* is the largest one on the globe, and constitutes the western end of the great desert belt, stretching diagonally across the Old World from the Mongolian Gobi to the West African coast. Its area is almost precisely that of the United States, including Alaska; but this expanse is not wholly a waste, or a vast monotonous level. *The Kalahari* scarcely deserves the name of desert, since large portions of it are periodically covered with vegetation, and its thorny thickets harbor quantities of game. The inhabitants are either nomadic hunters, or keep cattle and grow corn.

(2) The *steppes of Africa* constitute a broad fringe along the northern and southern borders of the Sahara, occupy the entire eastern horn of the continent, — British and Italian Somali-land, — cover a district of German East Africa midway between Lake Tanganyika and the Indian Ocean, and constitute a large part of Central-Southern Africa. What has just been said of the Kalahari is equally applicable to these steppes. Vegetation is more extensive, thorny acacias abound, and the dum or hyphæne, a species of palm, makes its appearance. There is almost no mission work carried on in these regions.

(3) *Savannas,* grass-covered and nearly treeless, occupy a large share of tropical Africa. They extend "from the Senegal in the Northwest to Abyssinia in the Northeast, and thence through East Africa round the western forest region until they reach the west coast again south of the Congo. Trees are usually found along the course of the streams, where they form what are known as 'gallery forests,' and are often dotted over the surface in groups, giving it a park-like appearance. The savanna regions are characterized especially by the massive

baobab tree, and in the dryer parts by the curious candelabra-like euphorbia.

In much of the region thin forests prevail, of which Drummond gives this *typical picture.* "Clothe the mountainous plateaux with endless forest — not grand umbrageous forest like the forests of South America, nor matted jungle like the forests of India; but with thin, rather weak forest — with forest of low trees, whose half-grown trunks and scanty leaves offer no shade from the tropical sun. Nor is there anything in these trees to the casual eye to remind you that you are in the tropics. Here and there one comes upon a borassus or fan-palm, a candelabra-like euphorbia, a mimosa aflame with color, or a sepulchral baobab. A close inspection also will discover curious creepers and climbers; and among the branches strange orchids hide their eccentric flowers. But the outward type of tree is the same as we have at home — trees resembling the ash, the beech and the elm, only seldom so large, except by the streams, and never so beautiful. Day after day you may wander through these forests with nothing except the climate to remind you of where you are. The beasts, to be sure, are different, but unless you watch for them you will seldom see any; the birds are different, but you rarely hear them; and as for the rocks, they are our own familiar gneisses and granites, with honest basalt-dykes boring through them, and leopard-skin lichens staining their weathered sides. Thousands and thousands of miles, then, of vast thin forest, shadeless, trackless, voiceless — forest in mountain and forest in plain — this is East-Central Africa."

(4) The western *region of primeval forests* stretches along the northern shore of the Gulf of Guinea, and eastward almost to the Victoria Nyanza; it also occupies most of the Congo State. These dense woods likewise occur on the east coast and generally on the slopes of mountains exposed to moist winds from the ocean. *Livingstone,* describing this region, writes: "Into these forests the sun, though vertical, cannot penetrate, except by sending down at midday thin pencils of

rays into the gloom. The rain-water stands for months in stagnant pools made by the feet of elephants. The climbing plants, from the size of a whipcord to a man-of-war's hawser, are so numerous that the ancient path is the only passage. When one of the giant trees falls across the road, it forms a wall breast-high to be climbed over, and the mass of tangled ropes brought down makes cutting a path round it a work of time which travelers never undertake."

6. *Traveling in Africa.* — This is much the same for all, save that the missionary proceeds with smaller retinues and with a minimum of severity toward his carriers and those through whose territory he passes. Along the coasts and on the great river-stretches steamers are available, though river travel is made bitter by tedious portages around cataracts. Camel caravans are occasionally made use of in the North, while South African missionaries rely largely upon immense covered wagons, each drawn by a small herd of oxen. Even the bicycle is occasionally used in the South and to some extent by Uganda missionaries, who likewise utilize the railroad when possible. While the fare is exorbitant along the Congo, missionaries there travel by train.

The commonest mode of entering one's field is to walk, or else be carried in a hammock suspended to a pole between two bearers. What the Catholic Bishop, Augonarde, of the Upper French Congo, says of that region is approximately true of other sections. The traveler finds " no roads, only narrow footpaths [rarely more than ten inches wide], as the illustrious Livingstone said, paths worn by black feet with a horror of straight lines, and never in a hurry. No bridges over the rivers; no cabins for shelter in the evening, and protection against the torrential rains of the equator; no inns to furnish the most modest repast; no other means of locomotion than legs. And beside all that, a torrid sun, poor food and often malarial fever."

With no convenient currency that the missionary can avail himself of " in this shopless and foodless land,"— since " living

man himself has become the commercial currency of Africa,"— he must needs be provided with bales of cloth, useful hardware and a fancy store outfit of tawdry trinkets, especially beads, to use in lieu of coin. All this, and the tinned goods and other articles required at his prospective station, make a numerous corps of carriers necessary, and here *the missionary's trials* culminate. The Arab slave-trader and unscrupulous travelers have often preceded him and implanted everywhere deep hatred of the foreigner. Then, too, Africa "is a nation of the unemployed," most of whose "life is spent in the mere safeguarding of his main asset, i. e., himself." Hence, when one's load is heavy, or a hostile tribe is just ahead, there is likely to be a stampede of carriers, and this, if not checked, may cost the traveler his life. To accomplish this requires much decision and wisdom; and, possibly, recourse is had, even by the most conscientious, to such an expedient as the saintly Henry Drummond made use of after four of his men had run away and he had called to his tent their three remaining fellow-tribesmen. "In a few moments," he writes, "they appeared; but what to say to them? Their dialect was quite strange to me, and yet I felt I must impress them somehow. Like the judge putting on the black cap, I drew my revolver from under my pillow, and, laying it before me, proceeded to address them. Beginning with a few general remarks on the weather, I first briefly sketched the geology of Africa, and then broke into an impassioned defence of the British Constitution. The three miserable sinners — they had done nothing in the world — quaked like aspens. I then followed up my advantage by intoning in a voice full of awful solemnity the enunciation of the forty-seventh proposition of Euclid, and then threw my all into a blood-curdling Quod erat demonstrandum. Scene two followed when I was alone; I turned on my pillow and wept for shame. It was a prodigious piece of rascality; but I cannot imagine anything else that would have done, and it succeeded perfectly. These men were to the end the most faithful I had. They felt henceforth they owed me

their lives; for, according to African custom, the sins of their fellow-tribesmen should have been visited upon them with the penalty of death."

II. Climate and Its Missionary Bearings. — 1. *Temperature.* — As the equator almost exactly divides Africa into halves, there results "a succession of climatic zones stretching across the continent, those of the North being reproduced in reversed order in the South. Both the northern and southern extremities are fairly temperate regions, that to the North being defined by the Atlas range, the lands north of which, climatically as in other respects, rather resemble Southern Europe than the rest of Africa. Near the equator, and especially in the coastlands and western basin, the climate is generally equable, while elsewhere, especially in the elevated regions to the East, there is a much greater difference between summer and winter, and between day and night. Owing to the altitude of much of the land within the equatorial zone, the climate is actually cool." In the regions of the most torrid heat, as in the Sahara and under the equator, the nights are usually cool, or even chilly and frosty.

2. *Rainfall.* — Consisting mainly of plateaux bordered by mountains which prevent the moisture-bearing winds from passing into the interior, the rainfall is very scanty. The only regions where it is abundant are narrow strips on the south and southeast coasts and the western part of the equatorial area. "At a distance from the equator all the rain falls at one part of the year, the wet season commencing soon after the sun becomes vertical and lasting for two or three months, while the rest of the year is dry. But as we approach the equator, since the sun is vertical twice in the year, there are two rainy seasons, separated by an interval of dry weather; while near the equator itself the rain falls more or less throughout the year."

3. *Health.* — Africa's scourge is fever, usually due to malaria. It prevails on the low-lying and usually marshy coast between the first terrace and the ocean; though the Red Sea

coasts and the southern extremity of the continent are practically free from malaria. It also prevails in inland districts, which are either periodically or constantly under water, as those bordering on the Niger, Congo and Upper Nile. Elsewhere, with due precautions, the missionary finds the continent fairly salubrious. Sections of North Africa are health resorts, and the Sahara is distinctly healthful. Much of the sacrifice of precious life in this continent would have been avoided, if candidates had studied Dr. Cross's "Health in Africa," and Dr. Felkin's "Disease in Africa," or if they had even heeded the simple hygienic rules laid down by Stanley and other lay travelers.

III. African Ethnology. — Broadly speaking, the multitudinous tribes and nations of Africa may be classed under four main heads — two of them northern and of the white type, the Semitic and Hamitic races, and two Southern, of the black type, the Bantu and Negro races. On the border-lines between these racial regions there is, of course, a large admixture of races, especially on the northern edge of the Sudân; and in the northern part of the continent the Hamites and Semites have no exclusive regions. The Hottentots and dwarf races are also classed by themselves by some writers.

1. The only one of these races not indigenous to the continent is *the Semitic stock,* numbering some 30,000,000 perhaps. These peoples entered Africa from adjacent Asia, some of them coming in remote ages from Southern Arabia, and now known as the *Himyarites* (Amharites), of Abyssinia and Harrar — possibly 3,000,000 in number. The vast majority of them, however, came as the result of the spread of Islam. These *Arabs* are mainly found in Morocco, Algeria, West Sahara, Central and Eastern Sudân; though they are found in small numbers farther south, Zanzibar being formerly an important Arab center. The *Jews* form an interesting though small section of this race, and are found mainly in the Mediterranean countries.

As to *leading characteristics,* they are such as one would

expect from an essentially nomadic race of stock raisers, marauders and slave-hunters. When settled, and known as Moors, they acquire "a certain varnish of civilization; but the great mass of the population are now as they were in the days of Ishmael, and such they are likely to continue for generations." They are especially predatory in the Algerian Sahara, where one of the tribes is called "Breath of the Wind," i. e., their victims "may as well seek the wind as hope to recover their stolen property." In the southern half of the continent they are the slave-catchers, and, to some extent, traders also. Everywhere they are lovers of freedom, and are more or less fanatical. The Arabic is a conquering tongue, and Arabs usually gain the ascendency, not merely over lower races like the negroes, but over the Hamites as well. This race must be reckoned with by foreigners.

2. *The Hamites* of mixed or doubtful origin are the Fans of the Ogowe basin and eastward, the Fulahs of West and Central Sudân, the Tibbus of East Sahara, the Agaos of Abyssinia, the Masai between Victoria Nyanza and the ocean, and the Fellahîn of Egypt. True Hamites are the Shluhs of Morocco, the Mzabs and Kabyles of Algeria and Tunis — the three preceding are known by the common name of Berbers — the Tuaregs of Western Sahara, and the Gallas, Somalis, Afars and Bejas of the northeast coast. The ancestors of the Hamites, though probably Caucasian, were apparently aboriginal to Africa. Like the Arabs, they are mainly stock-raisers, though Algerian Berbers prefer agriculture to pasturage. "Their physical type is essentially Mediterranean, often characterized by extremely regular features and in places even by blue eyes and fair complexion. But their language has no distinct relation to any other Caucasic form of speech. It has a geographical range in the North analogous to that of the Bantu in the South. But it is now extinct in Egypt, where Arabic is current, and where the old Hamitic speech is represented only by the liturgical language of the few surviving Coptic communities."

3. Next in order as one proceeds southward are the *typical negroes,* mainly resident in the black zone, extending from Sierra Leone eastward to the Abyssinian highlands, and southward of this line to a distance of about 700 miles. Most of this territory is known as Beled-es-Sudân, "Country of the Black." Aside from their darker color, the features differentiating them from their negro neighbors in the South are their physical unity combined with languages of endless diversity, as compared with the physical diversity and linguistic unity of the Bantus, and their habitat, which is low, as contrasted with the lofty Bantu plateau. The Sudân negroes are agriculturists as a rule, but also keep cattle, manufacture palm-oil, act as laborers along the Guinea coast or on shipboard — the "kru boys," — or transact the business of the country. The Haussas are especially keen as traders, and this fact has made their language the common medium of commercial communication in Central Sudân. Tribes along the coast are the slaves of debasing and cruel superstition, whereas those on the northern border of the black zone have imbibed some of the civilizing influences of their Hamitic and Semitic neighbors.

4. The *Bantu negroes* occupy most of the southern half of Africa. They are lighter in color than those of the Sudân. Indeed, their full-toned brown skin caused a distinguished traveler to think "how effective a row of books would be, bound in native Morocco." Many of the tribes are of mixed blood. Their languages, though entirely different from those of the Hottentots and negroes proper, are as intimately related as the Indo-Germanic tongues, so that the problem of evangelization is much simpler here than elsewhere in Africa. Cannibalism, slavery and polygamy make this great heart of Africa an abode of sorrow and a fit object of Christian compassion.

When one recalls how large a portion of Africa's population are Bantus, *Drummond's pen-portrait* of them is pathetic in the extreme. "Hidden away in these endless forests, like birds' nests in a wood, in terror of one another and of their common foe, the slaver, are small native villages; and here in his vir-

gin simplicity dwells man, without clothes, without civilization, without learning, without religion — the genuine child of nature, thoughtless, careless and contented. This man is apparently quite happy; he has practically no wants. One stick, pointed, makes him a spear; two sticks rubbed together make him a fire; fifty sticks tied together make him a house. The bark he peels from them makes his clothes; the fruits which hang on them form his food. It is perfectly astonishing when one thinks of it what nature can do for the animal-man, to see with what small capital after all a human being can get through the world. I once saw an African buried. According to the custom of his tribe, his entire earthly possessions — and he was an average commoner — were buried with him. Into the grave, after the body, was lowered the dead man's pipe, then a rough knife, then a mud bowl, and last his bow and arrows — the bow-string cut through the middle, a touching symbol that its work was done. This was all. Four items, as an auctioneer would say, were the whole belongings for half a century of this human being. No man knows what a man is till he has seen what a man can do without and be withal a man. That is to say, no man knows how great a man is till he sees how small he has been once."

And here is his account of the *Bantu's daily life.* "A fine-looking people, quiet and domestic, their life-history from the cradle to the grave is of the utmost simplicity. Too ill-armed to hunt, they live all but exclusively on a vegetable diet. A small part of the year they depend, like the monkeys, upon wild fruits and herbs; but the staple food is a small tasteless millet-seed, which they grow in gardens, crush in a mortar, and stir with water into a thick porridge. Twice a day, nearly all the year round, each man stuffs himself with this coarse and tasteless dough, shoveling it into his mouth in handfuls and consuming at a sitting a pile the size of an ant-heap. His one occupation is to grow this millet, and his gardening is a curiosity. Selecting a spot in the forest, he climbs a tree, and with a small home-made ax lops off the branches one by one.

He then wades through the litter to the next tree and hacks it to pieces also, leaving the trunk standing erect. Upon all the trees within a circle of thirty or forty yards' diameter his ax works similar havoc, till the ground stands breast-high in leaves and branches. Next the whole is set on fire and burnt to ashes. Then, when the first rains moisten the hard ground and wash the fertile chemical constituents of the ash into the soil, he attacks it with his hoe, drops in a few handfuls of millet, and the year's work is over. But a few weeks, off and on, are required for these operations, and he may then go to sleep till the rains are over, assured of a crop which never fails, which is never poor, and which will last him till the rain returns again. Between the acts he does nothing but lounge and sleep; his wife, or wives, are the millers and bakers; they work hard to prepare his food, and are rewarded by having to take their own meals apart; for no African could ever demean himself by eating with a woman. I have tried to think of something else that these people habitually do, but their vacuous life leaves nothing more to tell."

It is only fair to present *the brighter side* of this sad picture; for if the above quotations truthfully describe the masses of the Bantu race, there are other tribes that live on a higher plane. The Zulus, of Southeastern Africa, who have come into contact with Christianity and civilization, are thus described by the veteran missionary, Dr. Tyler: "In mental, as well as in physical ability, we may regard them as in no respect inferior to the whites. They are as capable of as high a degree of culture as any people on the face of the globe. They are not only emotional, but logical, and have retentive memories and can split hairs equal to any Yankee lawyer." The well-known African traveler and writer, Poultney Bigelow, similarly testifies: "The Zulus are by nature ladies and gentlemen; that is to say, they are better mannered, speak more gently, are more graceful in their movements and are altogether better company than any roomful of my own people that it has ever been my good fortune to meet."

5. *Hottentots and Bushmen,* who inhabit the southwestern corner of the continent, are often indiscriminately classed under the former name. This is not correct, unless the case is decided by a linguistic peculiarity, the common possession of clicking sounds, supposed by some philologists to be a survival of an early inarticulate form of speech, and so marked that it suggested their low German name, Hüttentüt, "a quack." The old traveler, Dapper, said that they spoke "with clicks like Calicut hens." They are probably distinct races. *The Hottentot* language may possibly be Hamitic, though strong authorities deny the statement. Living principally in Cape Colony, they have adopted many of the customs and vices of Europeans, and have become Christians to a considerable extent. They number over 100,000 including half-breeds.

The *Bushmen,* or San, mostly dwell in the Kalahari desert, but also in other sections of South Central Africa. The author of "Zulu-Land" states that "they build no houses, have no tents, nor herds nor flock. They are very diminutive in stature, of a dark yellow color, their hair like wool twisted together in small tufts. In their unsettled, wandering condition, it has been difficult to carry on mission work among them; though some have been induced to join stations among other tribes, and been in this way brought to a knowledge of the gospel." This race is apparently dying out.

Mention of their diminutiveness — about four feet seven inches — suggests the fact that Africa is a continent of *dwarfs.* Besides the Bushmen, and often classed with them as a separate division of the population, are the Akkas — about four feet ten inches — of Central Africa, whom Emin Pasha describes as having bodies covered with thick hair, like felt, "a venomous, cowardly and thievish race, and very expert with their arrows"; the Obongos, Akoas and Babongos of the Gabun and Ogowe region, which have become the care of the American Northern Presbyterians; the Wambutti, said by Stanley to be the finest of the African dwarfs, notwithstanding the fact that they are the "parasites of the desert, who glue themselves

to the clearings of the larger tribes and steal to their heart's content"; the Batwas of the Sankuru River, the smallest of all — four feet three inches — unless we except the M'Kabbas of Lake Agami, who are reported to be four feet one inch in height. All are forest dwellers, shy and difficult to reach. They have rude religious instincts, sometimes rising to pathetic creature longings, as witness this dwarf prayer to the Supreme Zer, reported by Dr. Krapf: "Yea, if thou dost really exist, why dost thou let us be slain? We ask thee not for food or clothing; for we only live on snakes, cats, mice. Thou hast made us; why dost thou let us be trodden down?" No wonder that Miss Margaret MacLean, of Glasgow, has been moved to attempt pygmy evangelization through the above-named board.

IV. Religion and Morals. — 1. *Spheres of Influence and Proportions.* — Generally speaking, Africa is divided between the votaries of nature religions and the followers of Mohammed. The latter occupy the northern half of the continent and a strip on the east coast running southward from Abyssinia to a point below Zanzibar. Heathen Africa lies to the south of this line, though Cape Colony and the Dutch territory are largely Christian with an admixture of heathen. In the Mohammedan section are included the Christians of Abyssinia and the Coptic communities of Egypt.

According to Professor E. Schmidt the *percentage of adherents* of each great faith found on the continent is as follows: Hindus and Buddhists, one fiftieth of one per cent.; Jews, three-tenths of one per cent.; Roman Catholics, one and four-tenths per cent.; Protestants, one and nine-tenths per cent.; Coptic and Abyssinian Christians, two and three-tenths per cent.; Mohammedans, thirty-six per cent.; lower forms of religion, fifty-eight per cent. In round numbers, then, six inhabitants of Africa out of every hundred know more or less about Christianity, thirty-six are Mohammedans, and fifty-eight are nature worshipers such as are described in the first chapter of the Epistle to the Romans. If Africa's population

be placed at 160,000,000, this means that there are 9,600,000 nominal Christians, 57,600,000[1] Mohammedans and 92,800,000 heathen. There would thus be twice as many Mohammedans in Africa as the entire population of the Ottoman Empire, and almost precisely the same number as are reported by the India census of 1891, while of the world's heathen population in the stricter sense of the word, forty out of every hundred are in Africa. No other continent has anything like so large a proportion of heathen inhabitants.

2. *Christianity* is not only numerically the least important of these faiths, but it must also be confessed that the large minority of this small number are little better than baptized pagans. *Protestantism* is quite vigorous and healthy in the southern part of the continent, albeit scandalized and wounded by the clash of Christian arms; and *Catholicism* in Portuguese territory and along the Mediterranean is by no means equal to that of its northern shore.

Coptic Christianity is of the Monophysite branch, holding that the human and divine in Jesus constituted but one composite nature. The Copts are the Christian descendants of the aboriginal Egyptians probably, and in 1897 numbered 608,446. Traditions make St. Mark the founder of their Church and its first Patriarch. The Coptic ritual, liturgy and vestments probably approximate very closely early Christian originals. This liturgy, written in Greek uncials, is in the now dead Coptic tongue which is said to be a form of the Hamite speech of ancient Egypt. Explanations in Arabic usually accompany its reading. Butler rightly says: "The romance of language could go no further than to join the speech of Pharaoh and the writing of Homer in the service-book of an Egyptian Christian."

They "hate other Christians even more than they hate the Moslems," though there is an increasing friendliness exhibited toward Protestants. Their marked religiosity is often accom-

[1] Professor Keane and Dr. Noble, working independently, practically agree upon a smaller number, 40,000,000.

panied by a character "in general gloomy, deceitful and avaricious; they are ignorant, drunken and sensual." Most of the Copts live in Cairo, though large settlements are found along the Nile in upper Egypt. Essentially indoor workers, on account of their knowledge of arithmetic and skill in the finer handicrafts, they are naturally of paler complexion than their neighbors.

Abyssinian Christians, since their conversion in the fourth century, have adhered to the mother church in Egypt, and their abuna, or bishop, is still nominated by the Coptic Patriarch of Alexandria. Their religion is a debased Christianity plus a few Jewish rites and much superstition. The oldest known form of the Himyaritic language is used in the Church, but is not understood by the common people; hence there is prevailing ignorance outside of the religious orders numbering 12,000 monks. General ignorance does not prevent fierce religious controversies, however; though it does account for prevalent immorality and excessive intemperance.

3. *Mohammedanism's thirty-six per cent.* includes a large number of Africans who ought to be classed with heathen; since they have only the slightest connection, often merely a territorial one, with Islam. By early conquest and later advances along more peaceful lines this faith has spread over about half of Africa — including its large desert portion. With the exception of its reforming element it does not differ much from what we have seen in other countries; though as it has had largely to do with very low classes of society, it has apparently had a slightly helpful influence. This is a greatly mooted question with strong advocates like Canon Taylor, Reclus, Thomson and Blyden, and equally strong and competent antagonists — Livingstone, Stanley, Schweinfurth and Burton. In many cases it has developed a desire for clothing and certain social comforts; occasionally it has discouraged cannibalism and discredited the medicine man; and usually greater cleanliness and the ability of a few to read Arabic follow the Arab. This leaves out of account the

blighting influence of Islam, in its sensual teachings and in the pursuit of the trade in human flesh, which is Africa's greatest curse. It is a relief to know that except in Nigeria Mohammedanism of the average stamp is not progressing in Africa, but is rather being driven slowly northward. While the Fellata and the Mandingo are still to be reckoned with as Mohammedan missionaries, the Senussi brotherhood of Northern Africa are men of a very different stamp — so enlightened, indeed, that they resemble the Jesuit more than they do the devouring hordes of Islam. The story of the rise and present activity of these reformers constitutes one of the most instructive and interesting chapters of recent Mohammedan history.

4. *Heathen Africa* still remains — fully a hundred million really, if not statistically, deserving of the name, — men, women and children shrouded in superstition and dominated by scheming sorcerers and slavish fears of dreaded terrors. Three elements in African heathenism are plainly discernible, all of them more or less connected with an accompanying class in the community variously named but supposedly possessed of superhuman powers.

The first of these elements is *fetishism*. Not only did this term originate in Africa, but it is there that fetishism has exhibited its most numerous varieties and greatest power. A fetish is any natural or artificial object, which, being appropriated by an individual and counted as animate or conscious, is thereafter the protector or slave of its possessor. Although this object may sometimes have the form of a rudely carved idol, it differs from one in that it is not supposed to be the temporary abode of a superhuman being; and especially in the fact that its possessor has perfect power over his fetish, whereas an idol is regarded as having power over its possessor. The impartation of fetishistic power to a material object and the fabrication of complicated fetishes is usually in the hands of a fetish doctor or sorcerer. A rude savage philosophy which argues cause and effect simply on the *post hoc ergo propter hoc* principle makes a powerful fetish of to-day

the kindling wood of to-morrow; hence such a religion has no constant value, much less any moral significance.

A far higher form of religion with an accompanying law derivable from the known desires and commands during life, is found in *ancestral worship,* so common through southern Africa especially. It is by no means the elaborated system found in China; but it has a more realistic form, especially in Zulu-land, where certain snakes, often seen about or in the krall, are regarded as the incarnation of a departed ancestor. It is the supposed service of the dead by survivors that is responsible for the awful hecatombs of slaves and wives reported from West Africa; though it should also be said that were it not for so dread a fate, the life of an African potentate would be in daily jeopardy from jealous or injured dependents.

The highest point reached by African heathenism is found in its *vague belief in a God,* derived, in the case of the Zulus at least, from a projection of ancestral worship into the indefinite past. From ancestor to ancestor one finally reaches back to Unkulunkulu, "the Old-old One." The belief in God exists "throughout Negro Africa in less or larger degree, sometimes clearer or fuller, sometimes more dim or puny; but as a whole substantially that of the Galwa among the Bantu and the Yoruba of Sudân. The Galwa have a distinct idea of an invisible being to whom they refer creation and providence, who is also the author of life and death, and who was formerly thought to regard character and punish evil conduct. The Yoruba make him the causal, though not always the actual creator; have some idea of his holiness and justice, talk much of his goodness, knowledge, power and providence; and refuse to compare him to their greatest idol."

Running through the entire scale from the lowest to the highest belief, are all sorts of superstitions and equally baseless and harmful practices. But behind them all is usually some grade of a *fetish priest or sorcerer.* Magic potions and charms, the bringing of rain, the "smelling out" of those who have bewitched any person or thing, the stilling of a myriad of

harmful spirits, etc., are the employments of these pestilential promoters of witchcraft and a false religion. Well does Dr. Noble write: "Witchcraft is an unutterable evil of negro society, and the belief has done only less than the slave-trade and wholesale sacrifice toward depopulating Africa."

V. Political and Prophetic Africa. — What is to be the future of this pagan continent, blessed in great part by abundant natural resources and with sufficient salubriousness, according to Schweinfurth, to make its European colonization a very possible contingency?

1. In point of *natural resources* it is a competitor in the development of the twentieth century, second only to South America among the sparsely occupied domains of the earth. Its diamonds and gold, its timber and the varied products of forest and soil are immediate objects of desire, now that the wealth and bane of Africa, ivory, is diminishing in quantity. If Africa unemployed can produce so much for the world's markets, what will not be possible when training, and magnificent object lessons, such as the missionaries of Lovedale and Blythewood, and commercial enterprises, like the African-Lakes' Company, are furnishing, become widely operative?

2. But this raises the question of the possibility of any extensive development of *the African as a factor in the world's progress.* At present he has been stigmatized as lazy and wholly irresponsible. His laziness is the legitimate result of having nothing worth while to do. His simple wants are easily supplied and as work under indigenous conditions can secure him nothing more than is now in his possession, he yields before his tropical environment. This is not the case where sufficient incentive for labor exists; as witness the natives along the coast, on the great transport routes or railways in construction, and in the far interior where a work like the Stevenson Road, e.g., suddenly develops surprising trustworthiness and willingness to labor. The critics of Stanley's enthusiastic vision of thousands of miles of cloth being disposed of to Africans are silenced when acquaintance with

civilization and industry furnish what Europe and America desire in exchange therefor. Drummond sums up a comprehensive discussion of the subject as follows: "Africa at this moment has an impossible access, a perilous climate, a penniless people, an undeveloped soil. So once had England; but there is nothing in the soil, the products, the climate or the people of Africa to forbid its joining, even at this late day, in the great march of civilization. In capacity the African is fit to work, in inclination he is willing to work, and in actual experiment he has done it; so that with capital enlisted and wise heads to direct these energies, with considerate employers who will remember that these men are but children, this vast nation of the unemployed may yet be added to the slowly growing list of the world's producers."

3. *Politics* are inextricably mingled in Africa's problematic future. A glance at the map shows what good foundation there is for the trite witticism that having begun by stealing Africans from Africa, the nations are now stealing Africa from the Africans. While there is unclaimed and neutral territory — Eastern Sahara, etc. — amounting to 650,000 square miles, the only native states outside of European influence are Abyssinia, Morocco and Liberia, or 552,000 square miles of independent native territory out of eleven and a half million; that is, Christian Europe has graciously permitted Africa to retain for a season five per cent. of her original belongings! Yet as the criminal sale of Joseph to an African potentate was overruled for the salvation of two great nations, so purloined Africa is being benefited on the whole by the change. And, fortunately for her, twenty-eight per cent., or thirty-eight per cent., if Egypt is included, of her entire territory — and this, too, the most productive and most capable of development — is dominated by Protestant powers. It is too early yet to predict the outcome of the Dutch and British contest in South Africa; though whatever be the loss to Christian ideals because of this fraternal conflict, that most favored section of the continent will extend northward in ever increasing volume

its civilizing and Christianizing influences. As the negro does not die out before civilization, except where its damning factors enter alone, — such as the devil's trade in death-dealing liquor, — there is reason to believe that with increasing accessibility and protection from intertribal wars, the continent will gain rather than lose from its foreign political entanglements.

PART II. — MISSIONARY

In 1898 W. T. Stead wrote: "British Africa is the product of three forces — British conquest, British trade and British missions. And of the three the first counts for the least and the last for the greatest factor in the expansion of Britain in Africa. British missionaries have been everywhere the pioneers of empire. The British frontier has advanced on the stepping-stones of missionary graves. Deduct the missionaries from the sum total of the forces which have colored the African map red from Table Mountain to the Zambezi, and the Empire disappears. It was David Moffat, the missionary, who led the way into Central Africa from the South. It was his dauntless son-in-law, the missionary Livingstone, who pierced the heart of the Dark Continent in which he laid down his life; it was Moffat's successor, the missionary Mackenzie, who secured the open road from the Cape to the Zambezi along which Cecil Rhodes subsequently marched to empire." Similar testimony could be borne concerning the civilizing and educative value of the labors of missionaries from other lands. Their greatest glory, however, is found in the inner transformations wrought by the gospel which they have always made their first concern. Little as has been thus far accomplished, its story is a stimulus to great expectations for the future.

I. The Societies and Their Fields. — 1. F. Perry Noble, Ph.D., in "The Redemption of Africa," 1898, — by far the best work on the missionary occupation of the Dark Continent, — gives *the number of Protestant societies* of strictly

missionary character operating in Africa and its islands as 140. This includes only independent societies; yet among them are some which have no agents from America or Europe laboring in Africa and not a few are literary. The veteran German authority, R. Grundemann, Ph.D., in his "Kleine Missions-Geographie und -Statistik," 1901, prints a select list of forty-five main societies, though he omits all missions in the Mediterranean countries with the exception of a station in Upper Egypt. In Volume II of the present work will be found statistics of ninety-five societies which have foreign representatives in Africa, or else — in a very few cases — native clergymen and pastors of equal rank with the foreign missionary. Of these ninety-five societies, twenty-four are American, thirty-six are British, twenty-six are Continental and nine are international or else indigenous. Detailed information as to their operations will be found in Volume II.

2. *The field occupied* by these organizations cannot all be specified here, though the following statement will enable the reader to see what societies are doing the most work in the various grand divisions of the continent. As will be noted, many of them are not mentioned. The first three named under each division are usually the most important in the force employed, the stations occupied, or else in the number of adherents. *North Africa:* the North Africa Mission, the United Presbyterians of North America and the Church Missionary Society. *East Africa:* the Church Missionary Society, Universities' Mission, the Berlin Missionary Society, the German East Africa Society, the Evangelical National Society of Sweden, the Moravians and the Leipsic Society. *South Africa:* in Gaza-land, the American Board; in Mashona-land, the Wesleyan Mission, the Society for the Propagation of the Gospel; in the Transvaal, the Wesleyan Mission, Berlin Mission, the Hermannsburg Mission, the Society for the Propagation of the Gospel, the Mission Romande of Switzerland, the South Africa General Mission; in Zulu-land and Natal, the Hermannsburg Society, the Norwegian Missionary Society, the Society

for the Propagation of the Gospel and the American Board; in Kaffraria, the Wesleyan Mission, the Society for the Propagation of the Gospel, the United Free Church of Scotland and the London Mission; in Basuto-land and Zambezia, the Paris Society; in Bechuana-land, the London Missionary Society; in Orange Free State, the Wesleyan Mission and the South Africa General Mission; in Cape Colony, the London Missionary Society, the South Africa General Mission, the Wesleyan Mission and the Rhenish Society; in German Southwest Africa, the Rhenish Society. *West Africa:* in West Central Africa, including also the Congo Free State, the American and English Baptists, the Christian and Missionary Alliance, the Swedish Missionary Society, the Regions Beyond Missionary Union and the Plymouth Brethren; in the region around the angle of the Gulf of Guinea, the Basle Society, the Northern Presbyterians of the United States, the German Baptists and the Paris Society; in Kamerun, the Basle Society; in Old Calibar, the United Free Church of Scotland; in Nigeria, the Church Missionary Society; in Yoruba-land, work of independent churches, the Wesleyan Mission, the Church Missionary Society and the Southern Presbyterians of America; in Togo-land, the North German Missionary Society; in the Gold Coast, the Wesleyans and the Basle Society; in Liberia, the Northern Methodists of the United States, the American Episcopalians and independent churches; in Sierra Leone, the Wesleyans, independent churches, the United Brethren in Christ and the African Methodists of the United States.

3. Some *other points of special importance* may be noted. A glance at the African maps in Volume II will reveal the fact that mission stations are almost wholly confined to the coast, the basins of great rivers and the central lakes' region. In the case of South Africa, however, they are widely distributed over the country, and here and on the west coast the work is by far the strongest. It must also be noted that Africa is the great field of the German societies as well as of French and Swiss missionary work, while other Continental societies are

likewise well represented. The vast expanse of the Sudân and of the region south of it is almost untouched as yet, save for the Congo belt. Another fact with regard to the fields is worth noticing. In the northern, or Mohammedan lobe of Africa, there are thirty-seven societies working; in the southern, or heathen lobe, forty-five are laboring; while eleven societies have representatives in both great sections. South Africa, of course, is largely occupied by whites and in some districts may be considered a Protestant country, though there is ample field for missionary effort among the native population.

II. Types of Africans Labored Among. — 1. First among those for whom missionaries are working must be mentioned *the Christians* of Africa, remnants of the early Church. The work among *the Copts* is made easy by their docility of character, by the readiness to send their children to school and a desire on their own part to listen to the gospel, by the friendliness of officials and members of all classes, and by the prevalent desire to acquire Western manners and customs. Conservatism is an offset to these aids in the work, as are their prejudices and bigotry, their covetousness, licentiousness and intemperance. Persecution, too, has been the lot of many of those who have left the Coptic communion.

The *Abyssinian Christians* are not greatly different from the Egyptian Copts. The Swedish National Society's missionaries are mainly restricted to work in the neighborhood of the Red Sea, where they have the protection of the Italians. The exclusive policy of the Abyssinian King of Kings is a great obstacle to Christian labor in this African Switzerland. The further fact that even the largest towns are — with one exception — but little larger than ordinary villages of the Occident, and that the inhabitants are pastoral and hence nomadic, will make the future of mission work far from easy. Even the capital is periodically changed in order to secure a better supply of firewood. The healthiness of the country and its position will make its future occupation desirable, so soon as it is possible to labor freely in the interior.

2. Next to the Christians just named stand *the Mohammedans,* the Jews not being considered in this place. Throughout all North Africa are multitudes of Moslems who are interested and active in propagating the tenets of Islam. The traditional educational center of Mohammedans is Al Azhar of Cairo. The importance of this institution is greatly overestimated; for while it has thousands of students, — so called, — a great majority of them are without any moral earnestness and have no expectation of becoming Moslem missionaries. Far more to be feared is the Senussi brotherhood, about which something has already been said. "This order is, in fact, a great home and foreign missionary society, a band of men dedicated for life to the one object of making the starting point of Islam its goal, of repressing in every possible way any attempt at social or religious reform, and of extending by peaceable methods, when other methods cannot be pursued, the religion of the great Arabian prophet." Its members are opposed to all Occidental ideas, in furtherance of the purpose of the founder "to erect an impassable barrier to the progress of Western civilization and the influence of Christian powers in Moslem lands." Though the head monastery of the Order was established as recently as 1855, there are subordinate to this mother house no less than 120 others. In this head monastery at Jaghbub "there are 700 pupils, trained not only to reform what is lax in Islam, but to be a powerful proselyting agency. Year by year they pour forth to all parts of North Africa to proclaim the doctrine of Islam." Other monasteries are found in Egypt, the Sudân, Tunis, Algiers, Tripoli and Senegambia. In its propagandism it seeks to win men of large influence and emphasizes education of the young.

The *Protestant attempt to reach Moslems* in North Africa, which is made more difficult by the zeal of these propagandists, is rendered somewhat less hopeless, however, by greater security of life in case of conversion. The same desire for education that operates as a lever in elevating the Copts, is also helpful among Mohammedans. Thus in the last report of the

United Presbyterians, there were in their schools 3,077 Moslem pupils to 7,290 Copts and 2,838 Protestants. In addition to this most fruitful line of approach, personal work and religious and biblical literature are scarcely less useful.

3. The evangelization of the more than 90,000,000 of *heathen Africa* is the mighty task that confronts the Christian Church. Ignorance, almost entire lack of the elements of culture, germinal ideas of religion when even these are prevalent, make it necessary for the missionary to remember the advice of Africa's veteran German pioneer, Krapf: "Resist with all the power of faith, of prayer and of truth, that mood of despondency and faint-heartedness which is disposed to say with the men sent to spy out the land of Canaan, 'We be not able to go up against the people; for they are stronger than we.' Let your first care be to convert the heathen within your own heart, your self-confidence, your self-love. Be modest, but not faint-hearted."

To overcome the inertia of ages, engendered in much of the continent by favoring soil and climate, and to displace the thirst for blood and for gold with a desire for peace and industry, requires rare patience and ability of a high order. How much greater is the demand made upon the spiritual nature, when one must create ideas of holiness and virtue by a stainless life before there can be any desire for better living. While ability of every sort is desirable, this is preëminently *the field for the versatile missionary* with special gifts in practical directions. The well-known missionary and diplomat, Rev. John Mackenzie, said on this point: "The life of a missionary in the interior of South Africa is usually attended with stirring incident and adventure. Whilst pursuing his great work of evangelist, he meets with game and wild beasts in the open country; with wild and degraded men in town and village. He uses wagons, guns, horses and oxen; he handles trowel, plumb-line, adze, saw and spirit-level, as well as the usual implements of a minister's study. His highest work is to deliver the message of Heaven's mercy, and to explain the Sacred Book in

which it is contained; but he seeks also to teach something of natural science. At times he is a schoolmaster; and again he may be seen, with his disciples, in the garden or cornfield with spade or plow in his hands."

4. One other type which gives the worker no small degree of unrest and solicitude is the native of those sections *where Western civilization is sweeping in* with its vanguard of seductive evils, and where the might of the pseudo-Christian is arrayed against the right of the helpless African. While missionaries are not especially hampered by the awful deeds of the trafficker in human flesh in most parts of Africa, he is the representative of Christian lands that send destructive firewater to myriads of doomed victims. He is, perhaps, a citizen of one of those two Christian nations that for years have been seeking each other's life with little thought of the example set before the wondering and frightened native, and of the havoc wrought on his property or family. And what must be the effect upon Africans of seeing foreign officials of a supposedly model country, the Congo State, in order to secure the desired amount of rubber as a tax in kind, send out native soldiers to kill those who fail to comply with the demand? In order not to waste ammunition the Commissaire requires them to bring back a right hand for every cartridge used, so that at one of the mission stations eighty hands were brought in one day and seventy the next. Happily this particular grievance has almost disappeared, thanks to the bravery of Mr. Shelbron of the American Baptist Missionary Union.

The type which causes the most difficulty, however, is found *in South Africa below the Zambezi.* The problem confronting the missionary here is that of " welding the black and the white together so as to form one strong, self-reliant and helpful brotherhood," when the blacks outnumber the whites by about seven to one, and the brain is in the white man's possession, while the black man possesses the brawn. What the relations too often are between these two races was thus described by a London Missionary Society representative at the Ecumenical

Conference of 1900: "In one section of the Christian Church in the Transvaal only a short time ago a resolution was passed threatening excommunication to any of its officers or members who should do anything to evangelize the heathen. In the Constitution of the Transvaal Government it says that there shall be no equality, either in Church or State, between white and colored people in the Transvaal. No colored person is ever permitted to enter a Dutch church in that country. They are not permitted to walk upon the sidewalks. They are not permitted to trade in any way whatever, not even to the extent of purchasing a basket of oranges and going from house to house to retail them. They are not permitted to own even a foot of land in the country that only two generations ago was entirely their own." Unfortunately this indictment differs in degree rather than in spirit from that which may be brought against English and Dutch alike in very many cases.

Under such circumstances is there any occasion to wonder at *the Ethiopian Movement* in that land? Another South African missionary said at the same Conference: "Ten thousand members of the Wesleyan Church in South Africa went out of that Church as a protest against the prejudice that was exhibited within it; and when they felt their own weakness and their lack of leadership, they sent one of their number over to America and pleaded with the African Methodist Church to come over there and assume the leadership of them; and Bishop Turner, in response to that appeal, went over there and received into the African Methodist Episcopal Church those 10,000 members. When I was in South Africa only a few weeks ago, I received into the Baptist Church some 1,200 members, representing some seventeen different congregations." This movement affects other churches than the Wesleyans and other sections of Africa, notably the West Coast. The Church Missionary Society has met the difficulty in great measure by appointing Africans to posts of high responsibility in the Church, while the Society for the Propagation of the Gospel, at their request, constituted as the Order of Ethiopia a large

proportion of those whom the American Bishop Turner received into his communion. While it is questionable whether the Ethiopian Movement will prove able to meet the unrest of many African churches, it is arousing the sympathy of colored Christians in America and is bringing before them the responsibilities that they owe to races of their ancestral home. The question of their ability to endure as well as the stronger Anglo-Saxon the climatic and other health conditions of a land from which they have been expatriated for generations, and their less confirmed ability to meet the temptations incident to a land of nakedness and moral laxity, is a mooted one with much to be said on both sides. Enough has been written to show how serious a problem missionaries have to face in sections where white and black meet in large numbers, and where the evils of Christendom are not powerfully offset by the influences of Jesus.

5. *Other problems and difficulties* mentioned by missionaries in different parts of the continent are the following: Evils common to lower races where animalism predominates, such as adultery, polygamy, beer-drinking which near the coast has been displaced by the use of imported liquors, smoking in the same coast regions, the Western sin of prostitution learned from white men, and extravagance of all sorts. In the realm of morals and religion, only the grace of God can overcome the tendency to deny Christ's divinity and the dependence on works rather than a life of faith common to all Mohammedan communities; the fatalism of the same religion which has affected natives among whom the Moslem lives; the all-pervasive belief in spirits over whom the witch-doctor claims to have power, and the awful loss of life due to his denunciation of persons supposed to have bewitched the sufferer; the evils consequent upon ancestral worship; blind adherence to customary religious practices; and an utter lack of thought and care concerning religion on the part of vast multitudes.

6. The case is not so hopeless as the preceding paragraph would lead one to suppose. There exist side by side with these

obstacles many *traits and beliefs that are helpful* to the missionaries. In most cases Africans are hospitable and hence readily receive the foreigner, and their docility makes his teaching effective. Always ready to listen and eager to learn new things, they are especially willing to learn from the white man whom they reverence and look upon as their superior. There is much in their religious views and practices that leads up to the higher teachings of Christianity. Thus they are not atheistic, like Southern Buddhists or Confucianists; they have laws of morality in not a few of their towns, those of the Kafirs resembling Levitical rules; their worship of ancestors and deification of heroes easily lend themselves to the Christian exposition of immortality; in many sections they dimly believe in a God who is Creator and Father of men; and like sinners the world around, they have a vague fear of future retribution and a present desire for peace. In Mohammedan Africa, there is of course a firm belief in God, and in many cases a consciousness of sin, combined with serious attempts to satisfy the obligations of prayer and good works.

III. Ways of Working. — Only a few of those that are emphasized in Africa will be described in detail, it being understood that the missionary program is fully as broad as in any other field.

1. In Mohammedan Africa *medicine* is especially valuable as an opener of doors, for reasons stated in the preceding chapter. In other sections of the continent it is even more needed, as there is more quackery here than in any other part of the world probably. Since disease is commonly attributed to the agency of some unfriendly person among the living, who must be put to death if it is fatal, the work of healing often saves two lives for the single cure.

The varieties of patients cared for are thus *described by Dr. Prentice,* who labors at Bandawe in the heart of Africa: "Let me take you to one of the medical mission stations and show you how the work goes on. At a certain hour — sometimes early in the morning, sometimes in the afternoon — the dis-

pensary is open, when the doctor is at home. Before the patients are received they will have attended the worship in the school, and then they gather on the verandah at the dispensary door. You will see men, women and children who have come, or been carried, from the surrounding villages. They are there with ugly ulcers, malignant tumors, fractured bones, inflamed eyes, blind, deaf and cripple. Sometimes they are brought in the last stages of disease and may die at the doctor's door; and, oftener years ago than now, men and women almost dead from having drunk the terrible poison ordeal are laid down for treatment, and in such cases great promptitude on the doctor's part is required to save their life. Mothers bring their infants suffering from fits and other ailments and thinking that they have been bewitched. The doctor spends hours in making up and giving suitable medicines to each case and in giving instructions as to treatment. Each one relieved goes away happy, thinking well of the doctor and through him knowing something of the deep meaning of Christ, who is the Great Physician."

While the less sensitive nerves of Africans do not require *anæsthetics* as commonly as those of their civilized brothers, when administered, their renown is widely heralded. Mr. Jack says of this " sleep medicine "; " To the simple natives the cases were apparently miraculous. So far as they could see, the white man first killed the patient, and then when quite dead he cut the trouble out; then he bound up the wound and made it better; and then finally he brought the patient back to life again. Every cure, too, was like a nail in the coffin of superstition and witchcraft." So confident are the natives that the missionary has the power to heal, even if not a physician, that some of them are forced to give applicants pills made of bread or some similar substance merely to show that they are willing to aid, though with the statement that they are not genuine medicine and that no good will come from them.

The African medical missionary is not surrounded by the dense populations of China or India and hence *a year's record*

does not show such large numbers as in those lands. Yet the average hospital or dispensary receives 2,500 different patients annually with more than 6,000 treatments. The proportion of men, women and children, is in the ratio of 13 : 6 : 7 in the cases analyzed. As to diseases, they will vary with the locality; but in an inland station, where fever is not quite so prevalent as along the coast, the four commonest medical cases — beginning with the most numerous — are abdominal complaints, fevers, catarrh and bronchitis, rheumatism. Similarly the commonest surgical cases are ulcers and abscesses, skin diseases, eye cases, wounds.

2. If medicine can enter some doors where no other form of effort is desired, *evangelization* is often possible where there is no ability to do any other form of work. Usually, the audience is in the child stage, so far as ability to grasp new ideas is concerned; hence the truths of Christianity must be presented very simply and as far as possible through object lessons. Take as an illustration the beginning and end of evangelistic effort on the shores of Lake Nyassa. "Object lessons were given with the view not merely of enlightening the minds of the natives, but leading them up to God and his grace. The first lesson was, 'A watch, and how we divide our time.' The division of the day into hours was explained to them on a large blackboard. The information, of course, had to be given in a very simple form, as it was all new and difficult to them — as difficult as a lecture on polarization of light would be to working people at home. The watch was then compared with the world, and it was shown that the latter must have a maker as well as the former. The second lesson was, 'Cotton and its uses,' from which the people were shown the necessity of a change in the natural heart before it can be useful. The third was, 'How we communicate with each other,' and from this they were taught how God communicates to us His love and grace." Simple Bible stories illustrated by colored cartoons are useful, especially those from the Old Testament.

After years of patient toil this work, with the other agencies

to be named later, will bring us to *the fruitage of evangelistic effort,* which is vividly described by the former Student Volunteer leader of Great Britain, Donald Fraser, writing in 1898: "On Monday, May 2, the strangers began to arrive. The first to come were from Mperembé's, the great warrior chief. Mateyu, the teacher, marched at their head, and behind him in a long line followed nearly seventy people. They brought with them a sheep and a goat which Mperembé had sent as his contribution to the Sabbath's collections. Next day towards evening the Njuyu people arrived. We could see them winding their way down the hillside in a straggling line which stretched back for nearly a mile. Through all the forenoon of Wednesday bands of people continued to arrive, sometimes marching up the road in solid phalanx with a swinging step, and sometimes in long drawn-out Indian file. The paths to the southward were alive with people; and men sat on the ant-hills as the companies passed and cried out, 'What mean these things? Has an army come in among you? Are you going to a new country?' And the people cried back, 'We are going to the baptisms. Come and see.' On Saturday morning we intended to baptize the adults who were to be received into the Church; but owing to a cold, drizzling rain we deferred it to the afternoon. But what a day that was! None such has ever been seen in Nyassa-land. We baptized 195 adults and on Sabbath afternoon 89 children — in all 284 souls. On Communion Sabbath our monthly collection was taken at the beginning of the service. We counted £1 8s. in money, 3 lbs. 6 ozs. of small beads, 11 knives, 1 ax, 2 hoes, 5 finger rings, 3 bracelets, 1 spear, 14 pots, 16 baskets, 1 mat, 67 fowls, 2 goats, 2 sheep, 233 lbs. of maize, 34 lbs. of potatoes and 62 lbs. of pumpkins. A great congregation numbering nearly 4,000 assembled. On the raised platform we three missionaries sat, along with our seven native elders. Arranged in rows before us was the little native church and crowding on all sides the great mass of people. Hundreds of poor, naked, wandering women stood around on the right, and on a large ant-

hill to the left sat some sixty or seventy men, many of them old warriors, looking down at the feast below and wondering what it all meant." More marvelous scenes have subsequently been witnessed in this field as the result of evangelistic effort, while in Uganda the workers in connection with the Church Missionary Society have beheld marvelous Pentecosts.

3. *Literary work* is somewhat different from that in other mission lands, in that much strength is spent in reducing for the first time the languages to writing. How important this form of effort is is manifest from the fact that Africa has at least 600 languages and dialects, and that so fundamental a book as the Bible has thus far been translated in part or wholly into only 115 of them. Pilkington of the Church Missionary Society's force in Uganda, whose great linguistic talent was cut short by death, furnishes an excellent illustration of how one should prepare for this work. In order to fit himself for his translational labors, he took infinite pains to master the idiom and to clothe Occidental and biblical ideas in the garb of vernacular speech. "It is necessary to know their similes and metaphors, as well as the mere words. What European would talk of having ears as 'sharp as an elephant's,' or being as thin — not as a poker — but 'as a blade of grass'; or of being afraid — not of your shadow — but of 'the breaking of a blade of grass,' etc.? These are the things that make one intelligible and interesting to these people, but to get to use them naturally, without effort, is extremely difficult. Then their proverbs! Half of our English ideas are only translatable by means of proverbs into Luganda. For example, the words impartial or partial, interested or disinterested, would have to be turned by using the proverb, 'In matters that concern the forest, is the monkey judge?' To translate the expressions, 'he's only got himself to thank,' 'your own fault,' etc., you must use a proverb about sores that come from self-inflicted cuttings in the flesh for ornamentation; and nothing else would be really intelligible to these people in that context, except that particular proverb."

4. *Education* is a manifest necessity in a land of dense ignorance. *Dr. Laws*, the famous missionary of the United Free Church of Scotland, writes thus in speaking of the experiences with their 15,000 pupils in the lake region and their enrollment of 30,000: " You get a class of boys before you, and you begin by showing them O and teaching them how to call it. You take another letter and another and another, but by the time you have got over four or five, your pupils are tired and it is time to stop that day. To-morrow you get your pupils again and the next day and the next day, but by that time they are very tired and they go home to rest a week. After this week's rest perhaps they will come back again. They remember O because it is round like the moon; but depend upon it they have forgotten all the other letters, and you have to begin your work all over again. Perhaps you get to the end of the alphabet this time; but then your pupils will be very tired indeed, and you will not see them for a fortnight. But this is not all. Your pupils see that you pay for work, and they soon come to tell you that this counting of letters on a book is hard work and they need pay. So the boys attending school each got a slip of paper and it was marked each day. Then after a month, those who had been present all the time were arranged in rows, — those who learned the most at the top, — and there was a distribution of prizes. The one at the top of the class got, perhaps, three needles; the next one got two needles; the next, one. And then perhaps another would get two pins, another one pin, and so on; for pins were turned into fishhooks as soon as they got out of school. Then the teacher went around with a bowl of something white and a teaspoon, and each one got a teaspoonful or two of the contents of the bowl; and before he got around the class you would see the one at the top busily licking this white stuff. You may think it was sugar. No, it was salt. Salt was a very precious commodity in Central Africa.

" Now what is *the outcome* of all this? It is good. It is a hard thing to raise a population the length of the alphabet.

Perhaps you don't believe me. Take a picture in black and white and the natives cannot see it. You may tell the natives: 'This is a picture of an ox and a dog,' and the people will look at it and look at you, and that look says that they consider you a liar. Perhaps you say again, 'Yes, that is a picture of an ox and a dog.' Well, perhaps they will tell you what they think this time. If there are a few boys about, you say: 'This is really a picture of an ox and a dog. Look at the horn of the ox, and there is his tail.' And the boy will say: 'Oh! yes, and there is the dog's nose and eyes and ears.' Then the old people will look again and then they clap their hands and say, 'Oh! yes, it is a dog.' When a man has seen a picture for the first time, his book education has begun."

At *the opposite pole of the educational scheme* stands the Asyut College of the United Presbyterians of America, laboring for races that are inheritors of learning from a distant past. This is probably the most advanced institution for the natives to be found in Africa. Of the value of this thoroughly Christian and scholarly College, Mr. Penfield, late United States Consul-General in Egypt, writes in "Present Day Egypt" as follows: "Uninfluenced by political motive, the schools of the American Mission have done tenfold more for the cause of education and the spread of the English language in Egypt than has Great Britain. The College of the Mission at Asyut is a model institution whose standard of education has few rivals in the Turkish dominions." That the natives are equally appreciative of its advantages is shown by this testimony of the Egyptian Governor, Heshmat Pasha, writing in 1900: "Through its influence thousands of our young men have been trained into chaste and noble character. Many of these have entered the school from most humble homes, often indeed from homes of poverty, and they are now living in comfortable and honorable stations of life. Some are occupying positions of trust in the Government both in Egypt and the Sudân; others have entered business life and agriculture; and others have become educators and ministers of the gospel. And I have

become thoroughly convinced of the excellent life and fidelity of every one of them with whom I have become personally acquainted."

What *the spirit of its students* is may be seen from the reasons given by some of them for deciding to turn away from flattering offers of government service to undertake the self-sacrificing work of evangelizing and teaching their fellow-countrymen. Abadir Ibraheem: "Christ commanded us to preach the gospel. As I love Him, I must keep His commandment." Kheelaylah Masrood: "The Lord's work is wide and the workers few. Our young men prefer to go to the government offices. Therefore I choose to be a Christian teacher, to educate the small boys in their youth so as to be progressive in their old age." Isshak Ibraheem: "I feel that I am under responsibility because of the religious knowledge the Lord hath given me. I must not hide the light I have, lest my brothers die in the valley of darkness." Hanna Gabroos: "He who knows something of God and does not inform others is responsible before God." What has been said of the work of this Board along educational lines is true of most of the educational efforts of all societies.

5. A special branch of teaching is needed more in Africa than on any other continent, namely *industrial education.* As Lovedale is the typical institution and its head, Dr. Stewart, its leading advocate, it is chosen as representative of many other similar schools in Africa. Dr. Stewart says of the *reasons for industrial education:* "Missionaries may be asked why they trouble themselves with it and lade themselves with the thick clay of such occupations and distracting responsibilities. The answer is threefold. They have done so from a contemplation, first, of the life of the people among whom they labor, if they are a barbarous or uncivilized people. Second, they see that the tide of advancing civilization is rolling so rapidly over certain portions of the globe, that barbarous peoples must accommodate themselves in some measure to its conditions and requirements, or be swept away. Third, among

a barbarous people one of the most formidable barriers to the acceptance of the gospel is the indolence, or in plainer words, the absolute laziness, which marks the social and individual life of such peoples. This indolence is the result of generations of hereditary influence, of social habits and customs, and is also partly due to the influence of climate." At Lovedale the moral effect upon the student of industrial training is made the primary aim, with the secondary yet inseparable one of aiding him to gain a better livelihood than that of a day laborer.

Though the Basle missionaries were apparently the pioneers in African industrial education and while nearly all the leading societies include it to a greater or less extent in their program, Lovedale differs from nearly all of them in its interdenominational character, though the Free Church of Scotland has sustained it in the past. "All colors and nearly every tribe in South Africa," writes Dr. Noble, "are found at *Lovedale,* a few coming even from the Shire and Zambezi Rivers. No influence is exerted toward having students leave their denomination or join the Free Church. Students of theology training as workers for other bodies are not weakened in denominational loyalty. . . . The educational department comprises three courses, each three years long, consisting respectively of elementary, literary, or theological study." Practical work like carpentry, wagon-making, blacksmithing, book-binding, printing, sewing, laundry work and agriculture is also an important part of the scheme, while instruction in the Bible and applied Christianity is the first work of the day for every class. Statistics, quoted by Dr. Noble, show that at least eighty per cent. of the 2,000 who at the time of writing had left Lovedale had led industrious and useful lives. "The educational bureau of Cape Colony publishes statistics comparing Lovedale with 700 other institutions and schools. The comparison shows that in the three grades forming the foundation of practical and useful knowledge Lovedale stands first. In the secondary and the higher grades Lovedale occupies only

the second place. When all grades of merit or success are grouped together, Lovedale stands first; but in honors and competency, second; and in honors alone, merely third."

IV. The Tasks of the African Church. — While the missionary is the leader in every good work, some enterprises are so colossal, or else so private and personal, that there is no hope of meeting the needs of this vast continent save through the native Church.

1. The first labor must be *wide-spread evangelization.* The white man can never be wholly acclimated; the native is proof against much that would kill a European, though himself subject to fevers and other ills. Moreover, he knows his countrymen far better than the missionary can hope to know them. Unfortunately Africans do not readily rally in this interest, nor prove as strong in the work as natives of some other lands. Perhaps the Uganda field furnishes the best illustrations of evangelization, where as long ago as 1895 there were 200 native teachers and evangelists scattered over the country, entirely supported by the Church of Uganda itself. Their pay was about $5.50 per annum, this sufficing for clothing, etc., their food being provided by those who were taught. Pilkington says of these men: "The Waganda are born missionaries. They are splendid travelers and in ability a good deal above — so far as is known — the nations around them. Their country is an island in a vast sea of ignorance."

Dr. Laws of the Livingstonia Mission describes *the method adopted* by them to enlist and prepare the natives for evangelistic work. "Every baptized person who is received into the full membership in Livingstonia, undertakes to seek the extension of Christ's kingdom. The women are expected to assist in this at their homes and in their own villages. The men are expected in addition to go to other villages to preach. That they may do this the more efficiently, at all our stations where there are European missionaries and at the stations of our advanced teachers, the male members of the Church gather on Friday afternoons to what is known as the preachers' class.

At this class a subject on which they are to preach the following Sabbath is studied, and arrangements made for the preachers going out two and two to the different villages. Some of these companies walk from ten to twenty miles to hold these services and the same distance back, and for this not one receives a farthing of pay."

2. As the Church grows, its own purity and even its existence forces it to meet powerful foes. *Slavery* and the traffic that it gives rise to was once the continent's greatest bane. To-day, while greatly abated, it is a danger to many an African village and, in so far as it is internal and not Mohammedan, it must be put down by a better sentiment on the subject. The Church has also something to do in the case of freed slaves. Hitherto the missionaries have borne this burden; but with the peculiar problems arising in places like Pemba and Zanzibar native Christians must aid in the adjustment to the life of freedom. The passing of the elephant and the increasing mileage of steam navigation and railways remove much of the excuse for the slave traffic; but in newly entered communities where virtual if not actual slaveholding is prevalent, the Church can do more than any other factor toward putting it down.

3. Perhaps the African Church is troubled more by the question of *polygamy* than that of any other land, for the reason that a larger proportion of the converts have more than one wife. Admitting that the equitable disposition of women who have been married in heathen days is a most difficult problem, it is nevertheless one that most of the native Christian leaders feel must be solved, if the individual and the Church are to live a pure life.

Intimately connected with polygamy as an inducing cause are all the *other woes of African womanhood.* The greatest sufferer from these is not the negress, for she has far more privileges and greater rights than her Mohammedan sister of the North. The Church of North Africa except in Egypt, is still too weak to effect any changes in sentiment, save among

its own membership. The Kaiserswerth deaconesses and ladies of the North Africa Mission and Church Missionary Society, are the chief workers for these daughters of Ishmael. Miss Whately's memory — " Bishop " Mary Whately — will be held in lasting remembrance all over Lower Egypt, and her tireless devotion is imitated by no less consecrated and talented successors. In Black Africa this task of raising woman to her rightful place belongs to the native Christians. Education is appreciated by negro girls as much as in Egypt, where in the United Presbyterian schools one-third of the pupils are girls. Educated women are not only a necessity for elevating the home life, but in church work men like Mackay are hampered by the feeling of delicacy in dealing with women, an experience that native preachers share in less degree.

To suppose that because of woman's degradation, her influence is slight and hence her uplifting unimportant is to betray ignorance of conditions in this land of woman's rights. Two incidents will indicate *her place in society;* both are quoted from Mrs. Duncan McLaren. " Look for a moment on this picture. It is a meeting of men gathered together by an honored servant of God who has been pioneering amid the wilds and has called the men together to tell them among other things that they ought to make a proper road as a step toward civilization. Such a proposal is far from winning the men's approval. One voices the opposition with the characteristic assertion that ' never since the Zambezi ran into the sea was such a thing dreamt of, that they should make a road for other people to walk on.' But away at the back of the crowd there is a woman who, with quick intuition, has grasped the advantages to be derived from this proposed roadway, and rising she announces that she will give three weeks' work to help make it. Her words change entirely the attitude of the men; the road is made. Take another picture. The scene lies far up the Cross River on the west coast of Africa. The women of Unwana are displeased with a certain action the men have taken and they make up their minds, at the instigation of the old

women, to leave the town. They actually carry this threat out, and the missionary who sent the news home added feelingly, 'And the town was quiet for once!' Now before these women would return, they had to be coaxed and bribed, and still they threaten to go away again unless they get their own way. Such examples show clearly the immense importance of bringing heathen women to the Saviour's feet, that their God-given influence may be used to advance the kingdom of righteousness."

4. The part that the Native Church must play in *the extermination of intemperance* is evident in remote stations where the liquors of Christendom have not penetrated. Beer-drinking has been successfully fought in many a church, and where it is forbidden without compromise to members, there is steady progress. Southeastern Africa and missions on the lakes have seen the most marked progress along temperance lines. As for coast towns and river valleys where rum pours in on the defenseless inhabitants like a flood, the Native Church has far less responsibility for the evil than the Church of the United States, or of Great Britain, or of Germany. Nevertheless the activity of temperance organizations in many missions shows what can and must be done, if Christianity is to maintain its life and purity.

V. Africa's Hopes and Needs. — The long line of present-day heroes and heroines; the chronicles of nearly a hundred Protestant missionary societies laboring for the Dark Continent, all of which contain pages that well-nigh match the Acts of the Apostles; the political conditions, present and prospective, in their bearing on the future; the progress of commerce and trade in their paradoxical influence on missionary operations; a hundred other topics which ought to be considered were space available — all must be passed by. So magnificent a field, however, should grant its advocates an opportunity to say a word at least in the way of appeal.

1. And first a voice from the dead, the voice of a princely scholar, a spirit-filled evangelist, who fell asleep four years

ago in his thirty-third year, *George Lawrence Pilkington,* of Uganda. As they were taking him from the fight of the banana gardens, a native Christian said to him, "He that believeth in Christ, although he die, yet shall he live." The dying man replied, "Yes, my child, it is as you say — shall *never* die." After they had carried him to the rear of the firing line, he said: "Thank you, my friends, you have done well to take me off the battlefield; and now give me rest," — after which he entered into the rest that remaineth. This is his message. "We have stood together now in fancy on Namirembe's far-viewing summit; we have looked across Unyoro's plains into the far Nile Valley and the vast Sudân; we have gazed in imagination across the Albert on into the Great Forest and wondered when that strange pygmy race will learn that they, too, are objects of the Eternal Love. We have looked across many a mile into wild Kavirondo; we have pictured the great Lake the center of a united, active Church, sending its evangelists east and west, north and south, to many nations and many tongues. But now comes the question, is it all to end here? Oh, let us be real! Emotion is no substitute for action. You love Africa, do you? 'God so loved that He gave' — God gave — what? Superfluities? Leavings? That which cost Him nothing? 'When ye shall have done all, say, We are unprofitable servants; we have done that which was our duty to do.' If we are doing less than all, we are robbing God. We salve our consciences by doing a little, and refuse to recognize the fact that the work for which the Lord died is not being done. Let us confess that hitherto we have only been playing at missions. God has given us much more than our miserable efforts have deserved. Let us begin in a new way; new prayer, new giving, new going. The World for Christ, Christ for the World, in this generation!"

2. The second word comes from one of the splendid trophies of missions, the prominent Christian leader of Natal, *John L. Dubé.* Within a year he has written, in "A Native View of South Africa," these stirring sentences: "If Jesus Christ could

only come quickly and reign, what a blessing to men! How He would provide a way to realize the beauty of holiness and peace. The field is great, the missionaries few, and the earnest Christian citizens are but a handful — a remnant. How to influence men aright when the passions are aroused by what the white man calls his rights is beyond the solving of any one in this world, and God only can prepare a way for us natives. Oh, that the Christian Church would flood South Africa with Christian missionaries, and give sufficient money to establish institutions, where natives may be trained as leaders to combat the evil influences which we fear! This land is a great land of sorrow! Heathen and Christian, Boer and Briton, native and foreigner, capital and labor assimilation, federation, self-government and many other problems will give rise to much bitterness and treachery. Were it not for our faith in God, who is able to cause the wrath of man to praise Him, the outlook would be gloomy indeed; but our hope is in the Everlasting Father and the Prince of Peace."

XVIII

MADAGASCAR AND OTHER AFRICAN ISLANDS

PART I. — GENERAL

I. Journey from Tamatave to Antananarivo. — Madagascar is not "The Universe," as its native name Izao rehètra izao signifies, though it is the third largest island of the globe, if Australia is reckoned as a continent. Its maximum length is approximately the same as the distance from New York to Chicago, with a breadth equal to the distance from the former city to Richmond, Va. One can get a fair idea of its various physical features by journeying in a palanquin — the ordinary mode of traveling — from the leading port, Tamatave, to its only large city and capital, Antananarivo.

1. *The Coast Region.* — Carried on the indurated shoulders of native bearers, the traveler first proceeds southward along the coast. The scenery is that of a beautiful park, with turf soft and velvety and groups of tropical trees, to say nothing of the beautiful orchids which delight the beholder with their rich luxuriance of white shell-like blossoms. "Sometimes twelve or fifteen distinct plants, each full of waxen flowers, may be seen growing on a single decayed tree trunk. Ferns and climbing plants surround the larger trees in rich abundance."

2. *Upward through the Forest Belt.* — As one turns from the Indian Ocean toward the interior, an agreeable change is experienced in the canoe ride of twelve or fifteen miles up a river the banks of which are dotted with small villages and bordered with patches of cultivated ground. The surface cultiva-

tion noted shows a rich soil and gives promise of marvelous results under better tillage. Disembarking at the town of Maròmby, the palanquin is resumed and the hill region is entered. This perfect mass of hills increases in height as one advances westward. The vegetation is different, however, from what was seen along the coast; and for a time hardly any trees are met with except "the raofia palm, the traveler's tree, with its fan-like spreading leaves, and the bamboo, which with its bright green feathery leaves and its wondrously graceful curves, gives an indescribable charm to the landscape." After two or three days' journeying, the traveler passes into *the second characteristic region* of Madagascar, namely, the great forest belt, which almost surrounds the island like the platter rim mentioned as being characteristic of the African continent. Nervous persons find here some difficulty, since the track is exceedingly steep and rough; but the experienced and sure-footed bearers cheerfully pursue their way, now wading knee-deep through the marshy valley, now following the bed of some mountain stream, and anon facing bravely one of those steep ascents, or cautiously descending into the next valley, the descent being often a more serious undertaking than the climb upwards. In this particular section of the forest belt, two days of travel bring one to the third feature of Madagascar topography, the inland plateau.

3. *The Interior Highlands.* — After passing through one of the most luxuriant tropical regions of the world, disappointment is felt as one gazes upon a territory containing perhaps 100,000 square miles, or nearly one-half of the entire island. A prominent missionary, Rev. James Sibree, thus describes this region: "The general face of the interior country consists of bare rolling moors from which unstratified rocks protrude, and form the highest parts of the hills. These have mostly a rounded dome or boss-like outline, but in some districts present a very varied and picturesque appearance, resembling Titanic castles, cathedrals, pyramids and spires." Occasionally hilltops crowned with ancient fig trees, villages built

of red soil, perched here, there and in all directions, and little valleys carefully cultivated for rice, give variety to what is otherwise a barren scene. As one approaches the capital, however, the valley becomes far spreading, and it is one of the great rice districts of Madagascar.

4. *Antananarivo.*— Standing upon a ridge elevated some 700 feet above the plain, the capital makes a very strong impression upon all travelers coming from the somewhat desolate region behind. Many years ago Mr. Cameron, the correspondent of the London "Standard," thus described this first view of the capital: "Antananarivo itself was in sight; and we could plainly see the glass windows of the palace glistening in the morning sun on the top of the long hill on which the city was built. It was Sunday, and the people were clustering along the footpaths on their way to church, or sitting in the grass outside waiting for the service to begin, as they do in villages at home. The women, who appeared to be in the majority, wore their cotton gowns, often neatly embroidered, and white — or black and white — striped lambas thrown gracefully over their shoulders. The men were clad also in cotton — white cotton pantaloons, cotton lambas, and straw hats with large black silk band. In the morning sun the play of colors over the landscape was lovely. The dark green hills, studded with the brilliant red brick houses of the inhabitants, whose white garments dotted the lanes and footpaths, contrasted with the brighter emerald of the rice fields in the hollows. The soil everywhere is deep red, almost magenta, in color, and where the roads or pathways cross the hills, they shine out as if so many paint-brushes had streaked the country in broad red stripes. Above all, the spires of the strange city, set on the top of its mountain, with a deep blue sky for a background, added to the beauty of the scene. It was difficult to imagine that this peaceful country, with its pretty cottages, its innumerable chapels whose bells were then calling its people to worship and its troops of white-robed men and women answering the summons, was the barbarous Madagascar of twenty years ago."

5. *The Peculiar Country of "Lemuria."* — While typical scenery has thus been described, wider experience would be needed to realize the numerous peculiarities of this "Great African Island." As a matter of fact, the peculiarities mentioned make it seem quite evident that originally it was not so much African as Indo-African. As to its inhabitants, the ruling class as well as their now almost universal language manifestly came from India, or Malaysia. Moreover, its flora and fauna are such as prove that it must have been from the remotest times separated from the adjacent continent.

6. *The climate* is naturally somewhat unhealthful, especially along the coast and on the western side of the island. As there is also a considerable area of marshy land and many lagoons, malarial fever is prevalent, and often fatal. In the elevated interior districts, however, there is no intense heat and the climate may be considered quite healthy.

II. THE MALAGASY. — This name is hardly justifiable, though commonly used to describe the composite population of the island.

1. The *chief races* in point of numbers are the dominant Hova race, numbering perhaps a million; the Sakalava, about equally numerous and dwelling in the West; the Betsileo, dwelling south of the Hova, and numbering perhaps 600,000; the Betsimisaraka, along the eastern coast, with perhaps 400,000; and the Bara, of the South, numbering 200,000. Adding other less important tribes, a total population of 3,500,000 is reached.

2. *The two leading races*, however, are the first ones mentioned. *The Sakalava,* who occupy nearly the whole west coast, are very probably African in origin, belonging perhaps to the Bantu stock. They are the rudest though not the darkest and most negroid of the Malagasy peoples. Like the Hova, they were apparently a small tribe and from their southwestern home they "acquired the ascendency over all western groups, just as the Hova became dominant on the central plateau." They are restless, warlike and quarrelsome, and have been the

great slave-dealers of the island, supplying "the Arab traders with slaves stolen from the interior in exchange for guns and powder. Their gun is their inseparable companion; and it is said that they will not lay it down even to wash their face, but will wash one side of the face first, letting their gun rest meanwhile on the other shoulder." Bands of robbers which have harassed the borderlands of the central plateau have been recruited from these people.

The Hova are very evidently ancient immigrants from the Northeast who were carried in stray canoes, it may be, over the broad ocean to their new home. While constituting less than one-third of the population of the entire island, their rulers were supreme during the last century, until the recent French occupation; and the language which they brought with them has become the accepted speech of all other Madagascar peoples. They have less alien blood in their veins than is found in the leading races mentioned. Though during the time of their ascendency their rule was oppressive, they are nevertheless a progressive people and very willing to assimilate modern civilization. It is the Hova who have accepted Christianity most readily; and they have come so far under its influence that they have taken a very helpful part in the higher development of Madagascar.

3. Some *characteristics* common to Malagasy life may be mentioned. They have been called living compasses, as to a greater extent even than the Chinese they apply the sense of direction to the commonest acts of life. Thus a missionary was once told that there was a crumb on his northern mustache. While accounts are given of many who live in the woods, chiefly on the trees, Malagasy houses are usually well-built and were formerly constructed according to the same plan, one feature being "the prayer corner," which was at the north-east, in which direction any one offering prayer would turn. Their food is so essentially rice that to prepare a meal is "to cook rice," as in China, and "to eat rice" means simply to take a meal. Like the nation just mentioned, the acme of delight

is here reached when a Malagasy experiences pleasant sensations of satiety.

4. Notwithstanding the variety of races of Madagascar, *the language* is but one, namely, the Malaysian tongue, which has been little modified since the ancient immigrants came to Madagascar. It is suggested by Professor Keane that since it contains practically no Sanskrit words, as is true of the Malaysian speech of to-day, they must have emigrated from their distant home before the Hindu missionaries, more than two millenniums ago, carried Sanskrit into Malaysia. The various dialects differ as little as the speech of the old-time negro from that of the Bostonian, or as the dialect of Lancashire from that of Somersetshire. When Europeans in the sixteenth century became well acquainted with Madagascar, no written literature was apparently in existence; so that all that may be learned concerning them is through traditions and other somewhat untrustworthy sources.

III. Religion at the Coming of the Missionaries. — 1. When in 1820 the Welsh pioneers of the London Missionary Society reached the island they found a religious people. Mr. Cousins, a recent missionary, describes *the religion of the time* as being an ancestral worship, combined with the service of sun, moon, stars, mountains and cities. Prayers and sacrifices were offered to the spirits as well as to the objects just named. As on the continent, the fear of witchcraft had terrific power, and the ordeal by poison was quite as deadly as there. Divination and a belief in lucky or unlucky days exercised great influence over the people; while the belief in fate was almost as powerful as among Mohammedans. Sacrifice, however, might turn aside threatening evil.

2. They likewise found certain elements in the beliefs and customs of the people that were *stepping-stones to a truer faith.* Mr. Cousins mentions some of these. "There was, for instance, no ancient religious literature appealing to the veneration and conservatism of the people. Again, there was nothing exactly answering to the priestly caste that exists in

so many lands, and forms a mighty barrier against the entrance of a new religion. Finally, the religion of the Malagasy possessed little cohesion and self-consistency. Apparently derived from various sources and composed of heterogeneous elements, it was never able to present a firm front to the aggressive spirit of Christianity. Hence it had not the power of resistance possessed by many of the more ancient and elaborate religions of the East. But better than all this, there existed side by side with all the idolatry and superstition, a tradition that a purer religion had once existed, and that the ancient faith of the people had been a simple theism."

Another help which missionaries too seldom avail themselves of was found in "*Proverbs of the Ancients,*" of which the Malagasy were exceedingly fond. Thus this one sounds as if taken from "Pilgrim's Progress" : "Like a little chicken drinking water, it looks up to God" ; that is, God is greater than the imagination of man. Another was used by the missionaries to remind the people of God's omnipresence and watchfulness: "Think not of the silent valley [that is as affording an opportunity for committing crime] ; for God is over our head." St. Paul's statement concerning God's winking at the times of ignorance finds a parallel in their proverb, "There is nothing unknown to God, but He intentionally bows down His head" [that is so as not to see].

IV. Islands of the Western Indian Ocean. — The isolated islands or groups east and northeast of Madagascar differ from the African islands of the South Atlantic, which are, so to speak, like "a man-of-war," as Ascension is regarded, or an "island prison," like St. Helena. The principal ones that have been scenes of missionary effort, are two in number.

1. *Mauritius*, or the Isle of France, will be recalled as the burial place of Harriet Newell, one of the earliest of American women missionaries. It is a plateau rising into three principal groups of mountains and fringed by coral reefs. Mauritius is now a Crown Colony of Great Britain and two-thirds of its

population is made up of immigrants from India. The total number of inhabitants in 1891 was nearly 371,000.

2. The *Seychelles Archipelago* lies 930 miles north of Mauritius and consists of thirty-four islands, many of them merely uninhabited rocks. One characteristic product is the double cocoanut, which is found nowhere else in the world. Cocoanut oil and vanilla are the staple products. Most of its 16,440 inhabitants are of African descent, with a few natives of French origin.

3. *Other islands* like Rodrigues and the Chagos Archipelago are of less importance and are largely occupied for the production of cocoanut oil. The French island of Réunion, or Bourbon, lies to the southwest of Mauritius. Its population in 1897 was 173,192, mainly French; though there were 15,219 Hindus and 14,344 Africans and natives of Madagascar. A volcanic range constitutes its backbone, and among its peaks is one of the most active volcanoes in the world.

V. Atlantic Groups. — 1. *The Madeiras.* — These islands lie off the northwest coast of the continent on the ocean highway between Great Britain and South Africa. They constitute one of the great sanatoria of the world, especially for those suffering from pulmonary complaints. This is due to the mildness of the climate and the lack of excessive rains. While the southern half of Madeira, the main island, is treeless and arid in the summer, the north side is more luxuriant and fertile. "Travelers praise the golden splendor of the wide expanses of gorse and broom in blossom, and of the marvelous masses of color — pink, mauve and brick-dust red — of the flora of the island." Its *inhabitants*, who numbered 134,000 in 1890, are "of mixed Portuguese, Moorish and negro descent; they are of vigorous frame, lively and industrious, economical and simple in their habits." The Government is non-progressive and the state religion is Roman Catholicism, with nominal toleration of other creeds.

2. *Cape Verde Islands.* — Like the Madeiras, this group, lying 400 miles off the west coast of Africa, is a possession of

Portugal. The islands are volcanic in character and are all very mountainous. While lacking in moisture, " vegetation is luxuriant, yielding African and Southern European products. The climate is unhealthful during the rainy season — August to October — fever and dysentery being the chief scourges; and long droughts have sometimes given rise to great famines," that of 1831-33 having cost 30,500 lives. *The people* are mostly negroes or mulattoes and are — with rare exceptions — Catholics. Harmlessly indolent, they speak a patois of the Portuguese, and in 1896 numbered 114,130. In the dry years the islands suffer from emigration to Brazil and British Guiana.

PART II. — MISSIONARY

I. THE MISSIONARY FORCES. — Those concerning which details are given in Volume II number twelve. Five are American, five are British and two are Continental. Collectively they have 284 foreign workers, with 68,207 communicants and 103,165 adherents under their care.

II. MADAGASCAR. — This land of glorious martyrdom is one of the most interesting of mission fields, though much of that interest centers in its history, with which the present work has nothing to do.

1. *Political conditions* have changed the aspects of religious effort in the island. Though formerly the great field of the London Missionary Society, the French occupation in 1895 resulted in greater loss to that society than to any other. Professor Warneck says concerning the French aggression and its effect on the various missions: " This occupation gave the Jesuits, who since the end of the fifties had been forcing their way into the country, the opportunity they desired of turning the hatred felt by the fanatical French colonial politicians towards the British to account, in order to procure by skilful intrigue the systematic oppression of the evangelical missions. Under the watchword, 'French is equivalent to Catholic,'

the religious liberty which was proclaimed with so much display of rhetoric has been set at defiance. Evangelical Christians and native pastors have been suspected as rebels, imprisoned and put to death; many evangelical churches and chapels have been confiscated; and by the violent introduction of French, first as the language of instruction, and afterwards as only the chief matter of instruction, many evangelical schools have been ruined, not to speak of the numerous conversions wrought by violence and cunning among the terrorized people. In this critical situation the Paris Missionary Society, with brave determination and brotherly self-sacrifice, has come to the aid of its hard-pressed Madagascar co-religionists by sending out French pastors and teachers; and it has succeeded, chiefly through two deputations, first Professor Krüger and then Director Boegner, not only in checking the persecution of the Protestants, but also in procuring for the non-French evangelical societies the same missionary liberty which it desired for itself. Along with 1,200 schools, with about 62,000 scholars, the Paris Society has taken over a large number of the former congregations of the English Independents in the provinces of Imerina and Betsileo, about half of the field they formerly occupied. . . . While the work of the Anglicans and of the Quakers has suffered only a little from the violent counter-mission of the Jesuits in the great colonial-political storm, and that of the Norwegians almost none at all, . . . the congregations of the London Society have been decimated in a manner that is simply startling, and the Court Church seems to have almost wholly disappeared." While Professor Warneck holds that this great loss is largely due to "the malign influence of its independent doctrine," and its "superficial missionary work," he fails to give due weight to the animosity that the French Government felt for this most influential of the missionary societies. Moreover, the mass movement that affected this Society more than all others, was against the protests of its missionaries for the very reason that it was likely to prove superficial. What was done by natives contrary to

the desires of the missionaries should not be charged against their Society.

2. *Relieving Factors.* — The "Norsk Missionstidende" stated in an issue of 1900 that a considerable alteration had taken place in the educational work, "the Government having first given up its unreasonable demand for French in all elementary schools, and then having decided to give up compulsory attendance. The future alone will show how this latter alteration will work. The missionaries are not without fear that it may have injurious consequences. They fear that their teachers will be more and more burdened with military service and forced labor, when they are relieved of the school tasks on which the Government set such store previously. It has now become possible to obtain the freehold of the mission stations which, under the Hova Government, could only be built on rented land, as no foreigner was allowed to buy land." This advantage is a slight compensation for other disabilities arising from French occupation. Rev. W. E. Cousins, writing within a year of English missions there, says: "The strong anti-English feeling shown by many of the French officials seems to be passing away, and from some of them the missionaries receive friendly recognition and help. It has become clear to them that the English missionaries are not the political agents they were supposed to be, and that their presence and work tend to promote order and quiet among the people. Undoubtedly the French conquest has brought with it many things that are good for the people, especially as regards the material resources of the country and the general administration of the Government." In another paragraph he quotes the following from a recent Madagascar letter: "The gigantic and unscrupulous efforts of the Jesuits to destroy Protestantism have resulted in a magnificent failure. The country people tell me that their converts are leaving them just now in crowds, and that the numerous huge churches built in the hope of getting the whole population stand empty."

3. *The societies* working in Madagascar and the number

of stations occupied are as follows: Friends' Foreign Mission Association, 5 stations; Paris Society, 12 stations; London Missionary Society, 14 stations; Society for the Propagation of the Gospel, 21 stations; Norwegian Missionary Society, 23 stations. Lutherans of the United States are likewise represented in Madagascar; the United Norwegian Lutheran Church has 3 stations, and the Lutheran Board of Missions, 5 stations.

4. The work has varied somewhat owing to the attitude of the Government. *Education* had previously been almost entirely in the hands of Protestants. With the new régime the official regulations already mentioned made it seem wise for the London Missionary Society to place its schools in the hands of the Paris Evangelical Society. That organization, through its Director, M. Boegner, was largely instrumental in securing the present laws which grant to all religions and nationalities the same rights of education and the same grants-in-aid, especially in the case of agricultural and technical schools. Recently the Paris Society has relinquished in favor of the London missionaries much of the educational work entrusted to them. Though the Jesuits had previously paid much attention to French in their schools while Protestants made use of Malagasy, already Protestant students are securing more than half of the requisite certificates of proficiency in French. The colleges of the London Society and the Society for the Propagation of the Gospel are in excellent condition, barring the buildings of the former; while the French and Norwegian missionaries are likewise doing praiseworthy normal and other higher educational work.

5. *Evangelistic effort* is emphasized in all missions. Recent reports speak of the growing importance and value of Sunday-schools and Christian Endeavor Societies. The young people of the Church are at once being better instructed in Bible truth than during the troublous period following the French occupation, and at the same time are being helped in the effort to evangelize their neighbors. Rev. L. Röstvig, Superintend-

ent of the Norwegian Society, whose " work is the most solid and the most hopeful in Madagascar," states that the chief difficulties met with in evangelistic effort are the prevalent tendency to lawlessness outside large towns, mendacity, lasciviousness and cruelty. The popular belief that the Almighty is the cause of evil and that their ancestors are — some of them — demi-gods, and have power to bless their descendants, are other obstacles to be overcome. Yet their practice of sacrificing to God, and the dead, who are considered intercessors between God and the people, and their faith in a Creator and Governor of the Universe are all helpful ideas in evangelistic addresses and private interviews. Many of the slave class, who at a single stroke of the pen were set free by France in 1896, have left the capital and other large towns where it was possible to hear the gospel, and have returned to distant homes, in some cases to forget the little that they formerly knew, and in others to proclaim it to their previously unreached neighbors. Medicine is as much needed as before the French entrance, and other efforts of the missionaries are again proceeding almost as satisfactorily as before the interruption of work.

6. Summarizing *the gain,* Mr. Cousins said at the Ecumenical Conference of 1900: " So far from lessening the number of workers in the various Protestant missions, the troubles of recent years have brought new workers into the field. The Norwegian Mission is stronger than ever. And the Evangelical Society of Paris has been drawn to the work and is now represented by about thirty workers. The trials of the native Protestant churches, and especially the murder of the two French missionaries, Escande and Mivault, deeply stirred the hearts of French Protestants, and seemed to them a very call from God to undertake for Him in their new colony. The London Missionary Society has recently sent out three young men possessing a knowledge of the French language, and has three or four others in the course of preparation. There are eighty or ninety male Protestant missionaries and about thirty lady missionaries — not including the wives of the missionaries;

that is to say, we have from 120 to 150 European workers, a larger number than we have ever had in the past. Believe me, Protestantism is not dead in Madagascar, nor is it dying. It shows many unmistakable signs of life and activity; and we believe that, although it will possibly in future years be the religion of a minority only, it still has an important function to discharge in the development of the life of the people."

III. MAURITIUS AND THE SEYCHELLES. — The societies laboring here are both British. The first to enter the field was the Society for the Propagation of the Gospel, which was later followed by the Church Missionary Society.

1. *Both societies* are practically confining their efforts to the immigrants from India, who have come hither to work on the sugar plantations. As they constitute about two-thirds of the population, the field is large enough for the force employed, considering the difficulties encountered. Both organizations necessarily make much use of natives of India and of other workers who have learned the languages of that Empire. While some effort has been made to reach the Chinese resident in the island, they are so little affected by Christianity that they do not observe Sunday, and hence have been dropped from the Church Missionary Society's rolls.

2. "*Difficult work* under exceptionally difficult circumstances" seems to be a fair characterization of the missionary enterprise in Mauritius. The 1901 Report of the Church Missionary Society makes this statement concerning the obstacles encountered: "The language difficulties are always serious. The way in which the Christians who look to the Society or to the Church Council for pastoral help are scattered over the island in units and families is another difficulty. The continual flux of the members of the congregations is perhaps less a difficulty attaching to the work than a condition that militates against tangible results, but it is none the less apt to be a source of discouragement to the workers. The low standard of social morality which obtains amongst the immigrant population is undoubtedly an obstacle, and one which, even were

other conditions more favorable, would be liable to affect seriously for evil the little scattered community of Christians." The language difficulty in some cases is the most serious one of all those named. Thus Rev. I. F. Chorley was obliged to instruct his thirty-two candidates for confirmation in five languages — English, French, Creole, Tamil and Hindi. The same problem is of course present in the church service and in Sunday-school work.

3. Thankfulness is felt for *the fruitage* granted in the midst of such discouragement. Thus the Church Missionary Society has baptized over 5,000 in the course of its work, the majority of whom have returned to India bearing with them the new religion, and thus becoming a nucleus for future communities of Christians in their fatherland. The labors of missionary women have been especially encouraging, and Christian song has been a lever of great value in raising the low spiritual life to a higher plane.

4. *The Seychelles* are at present occupied only by the Society for the Propagation of the Gospel; though occasional help is derived from representatives of the Church Missionary Society, which gave up its regular work there in 1894. The people are mainly of African descent and, with the exception of about 2,500 adherents of the Church of England, are nearly all Roman Catholics. That Communion is vigorously prosecuting the work with a force of sixteen priests, ten frères engaged in educational work and fifty Sisters of Charity, all presided over by a bishop. The Church of England has never had more than three clergymen laboring there. Thus in Mauritius and the Seychelles, though dependencies of Great Britain, Catholicism is making very rapid strides, while Protestant missions are barely holding their own. In Mauritius the Romanists have such influence with the Government that Protestant schools can hardly be carried on.

Archdeacon Buswell in his report for 1900 speaks of the opportunity that he had of frequent interviews with political prisoners from Western Africa, and especially with *King*

Prempeh of Ashanti. The result was that this deposed potentate was in the ranks of the almost persuaded.

IV. The Atlantic Groups. — Both the Madeira and Cape Verde Islands are comparatively new mission fields, and labors there are very much like those of Protestant missionaries in Portugal, the mother country.

1. *Societies.* — The Methodist Board, North, the American Seaman's Friend Society, the Gospel Mission to Madeira, and the American Advent Mission Society are the organizations engaged in the work. The first of these makes Madeira the episcopal residence of Bishop Hartzell, in charge of their work in Africa. Funchal was occupied by this Board in 1896, and the Cape Verde Islands in 1901, though many years of faithful service on the part of Rev. W. G. Smart and his associates had preceded the date above mentioned. The recent inception of the work in the Cape Verde Islands is a good illustration of the influence of Christian fellowship upon men of other nationalities. Three years since some Christian Portuguese went to the islands and began Methodist meetings there, thus preparing the way and creating a demand for Rev. G. P. Nind, who has recently sailed to fill his appointment. The Gospel Mission to Madeira was also established in 1896. The Seamen's Friend Society is engaged in the peculiar work of organizations of that character.

2. Gross ignorance, both intellectual and moral, is as widely prevalent as in many heathen lands. Only about five per cent. of the Madeira islanders are able to read and write, and they are all poor. While Government restrictions are hampering, and though riots have occurred, seriously endangering the missionaries, the people are willing, and often glad, to hear the gospel. The workers plead for medical effort as being likely to greatly aid in the enterprise.

XIX

FIELDS PRACTICALLY UNOCCUPIED

PART I. — GENERAL

When one considers the exceedingly small ratio that missionaries and native Christians bear to the entire population of even the most fully occupied fields, all mission lands seem to fall within the above category. In the present chapter those important populations with practically no opportunities to hear the Gospel as it is taught in evangelical churches, will be described, as also the beginnings of mission work among those peoples.

I. Unoccupied Districts in Fields Already Partly Evangelized. — 1. Following the order of the population of large districts not yet reached, and placing the largest number first, *China* is the country that stands foremost. While the vermilion-marked stations on the China map seem comparatively near each other, two facts should be remembered. One is that China is printed on a small scale, and hence districts seemingly small are really large. The other consideration lies in the fact that density of population is characteristic of that Empire, and hence apparently small regions yet untouched contain larger populations than are found in all South America. A more careful study of the China map will show that the largest districts yet unoccupied, though not the most densely peopled, are in general the northwestern, southwestern, southern and southern central sections of the Empire. The littoral provinces, the Imperial province and that west of it, Shan-si, and portions of the Yang-tsze Valley, are best pro-

vided with missionaries; yet it is possible that a total population as great as that of all Africa are not so situated that they can at present hear the gospel, either being entirely ignorant of it, or not caring sufficiently about the matter to travel two or three days' journey in order to reach the missionary. Here, as in most missionary countries, except India and Japan, accessibility to religious influence, so far as territory is concerned, should be reckoned on an average of a day for each twenty-five miles distance from a mission station. Previous to the massacre of missionaries, in 1900, the province of Shan-si was the best provided with workers, and yet in 1898 it had but one station to 1,285 square miles. This is the same as if Rhode Island contained but one church, whose pastor, with possibly one or two assistants, were responsible for the evangelization of the entire State, and a considerable fringe of Connecticut besides. In 1898 the province of Kan-su had but one station to 10,454 square miles; Kwei-chau, one to 12,911 square miles; Yun-nan, one to 17,995 square miles; Kwang-si, one to 19,562 square miles. This is an indication of the amount of unoccupied territory in the most populous Empire of the world.

2. *India* is but little behind China in the many millions who are practically beyond the reach of the missionary. Mr. Wilder and a number of other workers made a careful study of the situation there in 1896. It should be remembered in connection with the facts quoted below that in India, which is a smaller country and is partially provided with railways, great unevangelized populations can more readily reach the missionary if so inclined. As an offset to this, however, may be mentioned the fact that caste regulations and the peculiar village community life of that Empire would be an obstacle to traveling far to reach a mission station. A few illustrations will show how much need for workers there is in many India fields. Though Madras Presidency is the best worked one in the Empire, with one Christian to forty non-Christians in 1891, there is in the native State of Mysore but one missionary to a quarter of a million, while in the Telugu portion of the Nizam's

dominions there is but one to half a million. In the Belgáum district of the Bombay Presidency there is one missionary to 288,000, while in Gujarát the proportion is one to one million. In the Central provinces, Chándá, with an area of 10,749 square miles and 2,700 villages, inhabited by over 690,000, there is no missionary; and Hoshangábád has a population of three million, wholly untouched by missionary effort. In the densely populated Presidency of Bengal, Farídpur has but one missionary to half a million, and Decca one to 2,204,000. Fatehpur, in the Northwest provinces, has but one man and his wife ministering to 750,000. The Province of Rájputána averages one missionary to half a million, and in the Punjab, Siálkot has one missionary to 186,000. When these figures are compared with the populations in sparsely settled countries that are comparatively well provided with missionaries, one realizes how proportionately greater the responsibility of the Church is for this vast Empire with its teeming millions.

3. The great continent of *Africa* comes next in the list. While the vast stretches of desert land in the northern half of the continent need not be regarded, notwithstanding the considerable population of its oases, there is one country which ought to make its special appeal to the Christian. The great central and thickly peopled Sudân, described in the chapter on the Dark Continent, is one of the most needy mission fields in the world, and yet only the merest beginnings have been made. Here we have a population numbering two-thirds that of the United States, who cannot, by any possibility, reach a Protestant mission station. In other sections of Africa there are vast regions without a single missionary or Christian.

4. In *South America,* where Catholicism has permeated a good part of the country, there is more knowledge of Christian truth, albeit the truth emphasized is so over-shadowed by corruption that it has little power to change the life. That portion of its inhabitants which is most neglected is found among the more than 6,000,000 Indians, and these constitute sixteen out of every hundred inhabitants. The largely unex-

plored interior one can say little about; but in Peru, where there are at least two and a half million Indians, and in Bolivia, with possibly one million — the large majority of them descendants of the continent's most cultivated aboriginal race, the Incas — there is a large field for missionary effort so soon as Peru grants religious freedom to all, and Bolivia makes this nominal freedom so in reality.

There are other considerable populations in lands where a few missionaries are working that ought to be considered by all friends of missions. Thus in Persia there are extensive districts which have never been visited, and the same is true of Mongolia, Mexico and Central America.

II. Lands in which Missionary Work has Barely Begun. — 1. *Siberia,* though belonging to Russia, and hence a land where the Greek Church nominally rules, has, notwithstanding, a population mainly pagan. This vast territory with an area of nearly 5,000,000 square miles, slopes wholly toward the north, and is furrowed by immense but useless rivers, and embarrassed by a rigorous climate. Notwithstanding the extent of territory, larger by far than that of all Europe and equal to nearly forty United Kingdoms, it has about the same number of inhabitants as dwell in the City of London, as they do not much exceed 5,700,000, thus giving each inhabitant more than a square mile of territory.

The indigenous population of Siberia with which only we are concerned, consists of Ugrian races, the Ostyaks, Voguls and Samoyedes; of Turkish stocks, the most numerous of which are the Yakuts, together with some fifteen different stems of Tatars; the Mongol stock, represented by the Buryats; the Kalmucks, the Tunguses and the Hyperborean stock, and others yet undetermined as to origin. Much of this country is thickly clothed with forests, while in West Siberia, in the northern portion, lies an immense lowland only a few hundred feet above the sea. The southwestern section of it is covered with a thick layer of black earth extending over a territory as large as Great Britain, and nourishing a luxuriant grass

vegetation, which is even now the granary of Siberia and the source of exportation. Nearly one-third of Siberia's populations is gathered on those prairies, most of them being Russian immigrants or exiles. That section of the population, that is perhaps the most wretched, inhabits the tundras of the far North. The climate here is terrible, the average temperatures of December and January being respectively 15° and 35° F. below zero, and the soil being frozen to a great depth. Of trees there practically are none, and the low bushes rising only a few inches above the ground have a hard struggle for existence. Some 50,000 human beings wander over these inhospitable tracts with their reindeer and dogs. The native inhabitants along the southern borders are quite largely nomadic and do not greatly differ in life and habits from the Mongols.

Aside from the officially prevalent Greek or Orthodox religion, and some non-conforming sects among the European immigrants, there are many Turkish tribes holding the Mohammedan faith with sufficient missionary zeal to win new converts. The Buriats profess Buddhism, while most of the Ugrian tribes and the Hyperboreans are Shamanists. Among all these *native races* Christianity in its Greek form is making little progress. "Even where Christianity has long been introduced, as among the Samoyedes and Lamouts, sun and fire worship is the toughest survival of paganism. The Mongol Shamans are sacrificing to the sun when they cast milk into the air; the Chukchis and Tunguses pray to it. The Samoyedes call the sun the watcher and guardian of their herds." Through all the Hyperborean tribes the curious veneration of the bear has great power over the people. "He takes rank directly next to the sky and the queen of the under-world as a divine being, particularly as the lord of all spirits, a god endowed with power and wisdom hidden under the bear's skin." Professor Ratzel thus describes the high priest of Shamanism: "The Shaman's cap and clothes are hung full of fetishes; particularly a long strap reaching from the back of his cap to the ground. For incantations he puts on a robe made of skins

stitched together and adorned with flaps, thongs and appendages, representing all manner of beasts. It is reserved to him to take in his hands without hurting himself objects calculated to excite horror, just as the poets of the Sagas put into the hands of witches remedies for which most people feel disgust — as portions of dead men, spiders and other vermin, all obtained and employed in secret or during the night."

In spite of the forms of religion the *character of most of these races* is calculated to awaken compassion. The *faults* that are ruining the Hyperboreans are brandy-drinking, gambling and licentiousness. "Of all Christian teaching, that relating to marriage and chastity has had the least influence on the lives of converted Samoyedes, Tunguses and others." Along with these weaknesses there are some traits that commend themselves, considering the semi-savage character of the people. Thus they are tolerably honest; some of them rank as Frenchmen in liveliness and politeness; most of them are very brave; and in the northern part of Siberia where the struggle with the forces of nature has been keen, they are chivalrous and likewise quick to avenge an insult. Other characteristics are anything but favorable, among which are the burial alive of widows or motherless children, the exposure of helpless old people who have in some instances been eaten by their own children, and the awful cruelty of men who slay in revenge their enemy.

2. Passing southward from Siberia we reach the tablelands of *Central Asia.* The region of which we here speak is commonly known as Turkistan, and includes the Chinese section called Hsin-chiang, a province of that Empire. While its name indicates that it is "The Country of the Turks," the Persians call it Turan. It extends from the Caspian Sea eastward to the Chinese province of Kan-su. The western section is hilly and well watered in its higher portions, while in the plains are deserts of loose, shifting sand interspersed with oases. The races inhabiting Western Turkistan are Turkish in the main, though the Persians have penetrated to this region in some numbers. Many of the tribes are nomadic and predatory, and

hence exceedingly hard to reach. Lying between this section and Persia is a long and fertile tract running from the southeast of the Caspian to Herat, "the key of India," which is a strip of great international interest.

Eastern Turkistan, or Hsin-chiang, is bounded on the south by the highlands of Tibet. In the east it sinks into the Desert of Gobi. The Lob-nor, a series of lakes and marshes in the center of the region, is very desolate and unattractive. Though large areas are unproductive, there are numerous villages and towns, and some beginnings of missionary work have been partially successful. Though the inhabitants of the largest centers speak Turkish, they are of Persian descent. Except some of the Chinese, this population is mainly Mohammedan.

3. Still journeying southward one reaches the highest country of the world, *Tibet,* which is nominally a dependency of China. Its territory equals that of the New England and Middle States more than four times over, and has a population of about 6,000,000. Its table-lands vary in height from 10,000 to 17,000 feet, and it has been estimated that their average height is that of Mont Blanc — a possible exaggeration. Its five provinces are equal in extent to European States. The northeastern province of Tsaidam has cold and scanty pastures, frequented by the nomadic Tanguts. A second province, Katchi, is likewise a great northern plain very little known. In this province are the gold fields of Thok-Jalung, one of the highest inhabited spots on the globe. East Nari is an elevated Himalayan section, where lie the sources of the Indus and Sanpo. This is a country of pastures interspersed with a few cultivated tracts, and it contains a lake sacred to Tibetans and Hindus lying 15,000 feet above the sea. West Nari, or Little Tibet, is best known to readers of missionary literature, and consists of Ladakh and Balti, that are at present dependencies of the Indian Empire through Kashmír. A fifth region, known as Yu-tsang, is the most populous and important section of Tibet; and the chief connection with the outside world is through the Sanpo, down which hide-covered boats carry the produce

of this upland country. It contains the sacred capital of the Tibetan world, Lhasa. The sixth and last province is that of Kham. Through this district great roads run, one connecting Lhasa with Ta-chien-lu the emporium of Chinese trade with Tibet, and another being the shortest route to China, and an official one.

The northern and western table-lands are treeless and abound in innumerable herds of animals. The pastures of the southern plateaux supply food to the flocks and herds of the large nomad population. Agriculture and gardening are difficult arts in Tibet, and the irrigation and terrace cultivation necessary to secure even scanty crops, are supposed to have sharpened the intelligence of peasants and made them strong and laborious. Their chief industrial occupation is the preparation of woolen cloth. They are active traders, and large caravans in which yaks and sheep are the beasts of burden, are constantly traversing the country on their way to the great fairs in Tibet and to the entrepôts of the surrounding country. *The Tibetans* are Mongolian in race, but are more nearly allied to the Burmese than to the Mongols proper. Though intelligent, they are without initiative. " Different views have been taken of their moral character, but on the whole they seem to be kindly and truthful. They are fond of music and dancing." Archaic customs, such as polyandry, are common.

As to *religion,* the Tibetans are of two creeds. One is the Bon-Pa creed, a development of Mongol Shamanism, and held by the natives. The other is the well-known form of Buddhism, known as Lamaism. This is imported and is all-pervasive " The Tibetan clergy are very numerous, there being, it is estimated, one monk for every family. Monasteries and convents are everywhere in Tibet. The performance of elaborate ceremony is held to be more important than good works, and can only be carried out with the aid of the clergy, who are said to be avaricious, idle and dissolute." Thousands of Buddhists go annually on pilgrimages to Lhasa with the same enthusiasm as the Mohammedans journey to Mecca. " From the fruitful

lowlands of China, from the interminable deserts of Mongolia, from the wild gorges of the Himálaya and Kuenlun, the streams of pilgrims flow. They make offerings in hundreds of thousands; even the poor bring their mite. The palace of the Dalai-Lama to the north of Lhasa, on a stony hill rising from the swampy valley bottom, shows temple upon temple from the slope of the hill to the summit, where stands the gilded palace of the great divinity. Portals shaded by lofty trees lead to four hundred stone steps. In front of them assemble the faithful in festal attire, on horses with many-colored trappings. When the right hand of the Dalai-Lama has rested in benediction on their heads, they return back to their homes and in future will visit only a reborn Buddha of lower rank." This city is the center of Northern Buddhism for Mongolia and Tibet, and has been visited by only three Europeans two of them being Catholic Missionaries.

4. Afghanistan (4,000,000 inhabitants) and Balúchistán (500,000 inhabitants), lying between India and Persia, are practically closed to the missionary except along the eastern border. The latter country is included within the political area of India, being a protectorate under the British Government.

(1) *Afghanistan* is described by Sir G. R. Robertson as "a drab-colored land, one of the waste places of the world. Sand, bare rocks, sterile hills and vast snow-capped mountain ranges are the main features of the stern, inhospitable country; tender green places, fertile irrigated fields, vineyards and orchards being circumscribed and infrequent. In summer it is hot everywhere. The temperature depends upon elevation, not upon latitude. Stony, treeless slopes, parched soil and whirling sand increase the dryness of the harsh, scorching air. Burnt gray-brown, the naked landscape quivers in the fierce beams of the sun. Winter brings frost, snow and blustering storms, and in many places dangerous snow-hurricanes occur; Ghazni is said to have been depopulated twice by blizzards. The winter is full of surprises. One moment a traveler may in the sun's

glare be miserably overheated, the next, in shadow, he is pierced to the heart by the chill of an icy wind. Roads are mostly rough and hilly or ankle-deep in yielding sand; they are often incredibly tiring. Food is scarce, for the whole country is poor; it yields grudgingly bread for man and herbage for animals."

The people claim descent from King Saul; but despite faintly Jewish features and some analogous customs, their Pushtu speech betrays an Aryan descent. So unkindly is the soil that weaklings die in infancy, leaving only strong men of great stubbornness and a bravery that is only equaled by their treacherous character. "Luxury, even comfort, to them is often what we call vice. Ingenious in sensuality, they are intriguers by instinct; while running through their whole character, there is a wonderful arrogance, vindictiveness and cruelty. Born and bred amidst an unceasing struggle with nature for the means of life, they live hard and they die hard."

In *religion* the Afghans are Mohammedans of the Sunnite sect. While they are somewhat strict and bigoted, they are not intolerant of any creed save Christianity. "Hatred of Christians springs less from questions of dogma and faith than because the blood of ancestors and tribesmen cries for vengeance; and because of the supposed determination of British Christians to enslave the Afghan people and force them to 'carry loads.' British rule is feared as a wrought-iron system regulated by an inexorable screw called law, which squeezes free hillmen into the pulp of which slaves are made. Regular authority is based upon the dumb terror inspired by hideous and dramatic punishments. An Amir of Afghanistan must be merciless, and his people must believe him to be the implacable enemy, secret or declared, of the Government of India."

(2) *Balúchistán* is much like its northern neighbor in the character of its territory. Hundreds of square miles of deserts swept by sandstorms in the summer and bitterly cold in the winter, are varied by bare hills and treeless valleys in the West; while the region along the coast is a rival of Aden and

upper Sind for the dubious honor of being the hottest place in Asia. Only a small tract along the India border and in the Northeast is sufficiently well-watered to produce much grain or fruit.

Its scattered *tribes* are either Aryan Baluchis or the unrelated Bráhuis. The latter are the aborigines, and are hospitable and generous. The Baluchis are "a hungry, needy, greedy people," who are mostly nomads and form the bulk of the rural population. Like the Afghans, both of these races are Sunnite Mohammedans, who in addition to the Koranic teachings, are believers in a mass of traditions, and are almost universally polygamists.

5. *Arabia*, or in native phrase, "The Island of the Arab," is so called because, in addition to the water boundaries on three sides, the waste of sand on the north is an equally impassable limit. Its great area is often forgotten; as a matter of fact it is one-third as extensive as Europe, and is larger than that portion of the United States lying east of the Mississippi River. Ptolemy's old threefold division of its surface still holds good, though not recognized by the Arabs; Arabia Petræa, "the stony" northwest portion with the Peninsula of Sinai; Arabia Felix, "Araby the Blest," lying along the west and south coasts; and Arabia Deserta, all the rest of its extent, which is more or less desert.

Palgrave thus sums up most of *what has been learned since Ptolemy's time*: "The general type of Arabia is that of a central table-land surrounded by a desert ring sandy to the south, west and east, stony to the north. This outlying circle is in its turn girt by a line of mountains low and sterile for the most part, but attaining in Yemen and Oman considerable height, breadth and fertility, while beyond these a narrow rim of coast is bordered by the sea. The surface of the midmost table-land equals somewhat less than one-half the peninsula; and its special demarcations are much affected, nay often absolutely fixed, by the windings and in-runnings of the Nefud (sandy desert). If to these central highlands, or Nejd, taking

that word in its widest sense, we add whatever spots of fertility belong to the outer circles, we shall find that Arabia contains about two-thirds of cultivated or at least cultivable land, with a remaining third of irreclaimable desert, chiefly on the south." Commenting on this quotation, Mr. Zwemer adds that "Arabia, like the Arab, has a rough, frowning exterior, but a warm, hospitable heart."

Amid *diversities of climate* due to varying conditions, a prevailing dryness and heat are everywhere found, except along the coast where humidity is experienced. "The world-zone of maximum heat in July embraces nearly the entire peninsula." So great is it that another characteristic feature of Arabia results, — the wadys which now, as in Job's day, are full to the brim in winter, but are perfectly dry in summer.

Arabian populations are divided into two main classes by the Arabs themselves, the "people of the tent" and "people of the wall," or the Beduins and town-dwellers. Foreign writers increase the divisions, Clark describing five: The almost denationalized agriculturists, living mainly in houses; wandering tribes in proximity to settled districts, even more demoralized than the former; Arabs of Turkish towns and villages, who are also demoralized; inhabitants of towns and villages of Arabia proper who are secluded from the rest of the world; and the nomadic tribes of the interior who preserve the primitive habits and customs of the race — the genuine Beduin. Though the inhabitants are affected by neighboring nations, so that those living near Persia are marked by some of the national traits of that people, Arabs of the South by India, and those of the West by Egypt, the Arab in general "is of medium stature, muscular make, and brown complexion. Independence looks out of his glowing eyes; by nature he is quick, sharp-witted, imaginative and passionately fond of poetry. Courage, temperance, hospitality and good faith are his leading virtues; but these are often marred by a spirit of rapacity and sanguinary revenge. His wife or wives do the work, keep the house and educate the children." The Arab is a bundle of

paradoxes and this combination of opposing characteristics must be borne in mind by the missionary.

Arabia being the "cradle of Islam," *its religion* is that of the prophet. Here are its great shrines, and the ancient seat of Moslem power. In the ultimate analysis Mohammedanism is compounded of heathen, Jewish and Christian elements. As a factor in history, it has been educative, aggressive and corrupting. Here in its natal land one finds the seat of its attempted renaissance. Born in 1691, Abd-ul-Wahab sat at the feet of Islam's greatest teachers, but was pained to find in his travels that laxity in faith and practice was everywhere prevalent. "What most offended the rigid monotheism of his philosophy was the almost universal visitation of shrines, invocation of saints and honor paid to the tomb of Mohammed. The use of the rosary, of jewels, silk, gold, silver, wine and tobacco, were all abominations to be eschewed. Even the four orthodox schools had departed from the pure faith. Therefore it was that Abd-ul-Wahab preached reform not only, but proclaimed himself the leader of a new sect. His teachings were based on the Koran and the early traditions." Though the Wahabis were Moslem Protestants, they depended upon the sword for the extension of their power, and wielding it, they have in large numbers perished by the sword in their encounters with the Porte and nearer enemies. An important factor in the politics of southeastern Asia during the last century, they are to-day confined to the region of Riad. The sect is now making scarcely any progress, though in India it is strong in the neighborhood of Patná.

6. Turning from the southwestern portion of Asia to its southeastern countries, we find in *French Indo-China* a territory seventy-five per cent. larger than France itself and more than twice as extensive as Japan. It is composed of Annam, Cambodia, Cochin-China, Tongking and that portion of the Lao territory which is under the protection of France. It contains some 22,400,000 inhabitants, equaling nearly two-thirds the population of South America. The two northernmost por-

tions are essentially mountainous, though the region of the Red River and its affluents has the only thickly settled region in French Indo-China. In this deltaic district live some 5,000,000 people, an average of more than 800 per square mile, thus equalling the density of Brabant in Belgium, Europe's most thickly settled portion. Cambodia and Cochin-China are mainly low and alluvial, as the Mekong after its course of 2,500 miles here spreads out into one of the largest deltas of Asia. The climate of these countries except the Lao portion is unhealthful and labors under the disadvantages, and possesses the advantages as well, of the tropics.

The people that are most influential both because of their numbers and political influence are the Annamese. They dwell mainly on the eastern lowlands, are tillers of the soil and are industrious and peaceable. Having been for many centuries under the influence of the Chinese, they resemble them in many particulars. "Annamite society is characterized by absolute equality; the family is strongly organized and paternal authority has preserved all its strength. The Cambodians or Khmers were a powerful nation in the eighth century; their ancient greatness is attested by the magnificent ruins of Angorwat, situated in what is at present Siamese territory, not far from the great lake, Tonle Sap." The Shan or Lao people described in the chapter on Siam and Laos are a third great race. The Chinese dominate the native trade of all French Indo-China.

Religions follow the lines of prevailing national influence, being Chinese in the emphasis of ancestor worship and of Confucian ethics and usages, and also being largely influenced by Brahmanism and Buddhism. While India was a dominating factor so far as temple architecture was concerned, in religion as in other matters Ratzel's observation is correct: "India began earlier and then slackened; China is always going on with the work, creating for herself a far-reaching effect." Roman Catholics to the number of nearly 900,000 are found in Annam, Cochin-China and Tongking.

The *languages* of all these countries are prevailingly monosyllabic and with the exception of the Cambodian markedly tonal. In the Annam and Tongking section the Chinese written language is used by the better educated, although its spoken form is widely different from Annamese. In much of Indo-China the letters are borrowed from the Indian Pali. Cambodia has a sort of literary language made up of Pali vocables, which is used by priests and officials.

PART II. — MISSIONARY

MANIFESTLY there is little to report concerning the fields described in Part I, which are at once so interesting and needy and at the same time so devoid of evangelical influences and workers. Nothing further will be said concerning those great countries, like China and India, where more millions are beyond the reach of the gospel than in lands here discussed; and only a brief summary of work being attempted in the fields named in Section II of the previous part of the chapter will be given.

I. SIBERIA. — 1. The *Russian non-conformists* are in a sense a missionary element in this extensive land. It is impossible to give their number, though Professor G. Frederic Wright in the January, 1901, "Bibliotheca Sacra" estimates that 500,000 at the very least are found in its various provinces. As is the case in America, whither those non-conforming Russian sects that are opposed to military service have come in sufficient numbers to form a distinct colony, so in Siberia there are hundreds of villages made up of other sects that are loyal to the Czar. Their settlements may be readily recognized by the absence of domes, crosses and pictorial adornments in the churches. Though the high grade of morality marking these communities ought to be a blessing to Siberia, their segregation from others who need these influences, their dispersion in a few out-of-the-way localities and the imperfect education of

their religious leaders, will prevent their exercising for some time to come any extensive moral influence. Because of Russia's present policy of reducing Siberia's penal character to a minimum, and with this practically Protestant leaven in the midst of it, Professor Wright is able to say: "The conditions of a new country rapidly filling up with settlers are so favorable to the adoption of new customs and the reception of new light, that the coming century may easily see Siberia leading the whole Empire into purer and more spiritual religion."

2. The *British and Foreign Bible Society* is here the great Protestant force working for the higher life of the colonists. It is also laboring for the pagan element in Siberia. Bookstalls are found at a number of stations along the new railway where copies of the Scriptures are sold. Russian scholars, like Professor Pozdnejeff of Vladivostok, and Inspector Katerinski, are coöperating with the Society in bringing out translations for the indigenous tribes of Siberia, so that portions, at least, of the Bible may be had in seven of its languages.

The main reliance in the Bible Society's work is *the colporteur,* rather than the bookstall or dépôt. He is now becoming a recognized institution in the land. "Peasants and workmen and State officials all understand that the man carrying the knapsack with 'Holy Books' is no common peddler." Free passes are granted Bible Society agents on the steamboats, and freight on paper, etc., is gratuitous. The ubiquitous man of the Book penetrates all parts of the country; he talks with the convict, the exile, the miner, the peasant and the high official. More than once the priest has stood beside him and urged his parishioners to buy, even advancing the money, if necessary. How much the country owes to the Bible Society and its corps of nine faithful colporteurs and its experienced agent, is evidenced by a two-column article in the leading Siberian daily, "Ural," in which is this concluding paragraph. "It would be superfluous for me to write of how much good and benefit is done by the activity of this Bible Society in circulating the Holy Scriptures among the unenlightened masses of the Rus-

sian people, or among the many peoples of this Empire. It only remains for me to wish that the efforts of the Society may be blessed with success in the future."

II. Central Asia. — 1. This extensive territory, consisting of Western and Chinese Turkistan — Hsin-chiang, has only one society laboring within its borders, the *Svenska Missionsförbundet.* Its stations, Kashgar and Yarkand, are both in Chinese Turkistan. Though the first representative of the Swedish Society came in 1891, work was not regularly organized until 1894.

2. Thus far it is of a *preparatory character,* according to one of its missionaries, L. Högberg. "Four gospels have now been translated and printed in the Kashgarian language, an important step for the Mission. The whole New Testament is translated, but has not yet been printed. At both stations we have also medical work with a store of drugs and some surgical instruments. Several thousand patients have been treated and relieved of suffering. By means of conversations, daily meetings and tours to other villages and towns we seek to sow the Word of Life. The visible fruits of the mission work are, thus far, two young men who have confessed their faith in Christ. They have learned to read and have shown much perseverance and zeal and are living upright, moral lives." As Kashgar appears to the traveler like an oasis in the wilderness, the sterile mountains and grayish yellow loess giving way here to rich vegetation, so this beginning of fruitage in a wide wilderness is the seal of better things reserved for the consecrated Swedish missionaries.

III. Tibet. — Thus far this veritable Hermit Kingdom has prevented long residence of Protestant missionaries within its borders. While it is besieged on its eastern, southern and southwestern frontiers, and though brief journeys within its bounds have been effected, it is at present practically closed to missionaries.

1. *The besieging bands* in China are members of the Tibetan Band of the China Inland Mission and the Christian and Mis-

sionary Alliance. The latter are located in Kan-su on the northeastern border, while the China Inland missionaries are working on the eastern frontier in the province of Sze-chwan. In India the Scandinavian Alliance Mission of North America and the Moravians are especially devoted to this form of effort, while the Established Church of Scotland's Kampilong workers, the London Missionary Society's in Almora and the Church Missionary Society's in Kashmír are also doing something for the Forbidden Land as opportunity offers. The Assam Frontier Mission is likewise doing much in this line. The main attempts have been preparatory in character. A splendid record belongs to the Moravians who, perched on the roof of the world in Kashmír, have prepared linguistic and missionary literature in Tibetan. So far as direct work has been attempted, it has affected only the Tibetans dwelling on the border and especially the traders who come into India and China to return to the heart of Tibet with Scriptures and some personal knowledge of the truth. While Dárjiling and Sikkim are the places where missionaries have often learned the language and through which traders gain easiest access to the capital, Lhasa, this district is likewise the place where the closest watch is kept against the introduction of Christianity. Kashmír, or Little Tibet, is too remote from the heart of the Forbidden Land, and the region where the Christian and Missionary Alliance is laying siege is too sparsely settled to be very helpful to Tibet's occupation. The Sze-chwan approach, through Chinese traders and Tibetans living on the border, seems by common consent to promise the largest results in the future.

2. The *two entrances* that have occasioned the most hope, perhaps, have been the journeys of Miss Annie R. Taylor and of Dr. and Mrs. Rijnhart. In 1898 the two latter penetrated to Nagch'ukha, a town only 150 miles from the capital. Thence they were forced to return, the husband disappearing or dying shortly thereafter, thus leaving Mrs. Rijnhart to continue the journey in the utmost danger. Both of the tours named seem

to show that the best policy to pursue is that of waiting on the borders and by medicine, industrial work, etc., accompanying the printed and spoken word, gradually winning the love of Tibetans. Recently the attitude of the Tibetan hierarchy seems to have undergone a change, due possibly to the hostility felt by their country for the suzerain in Peking. Hitherto China has closely guarded Tibet from the outside world, and now in this hour of her weakness Tibet has an opportunity to injure her hereditary foe. At any rate the Catholic Bishop Biet reports that the death penalty, formerly threatening all missionaries and actually visited upon Romanist workers within the border, has been repealed and religious liberty is henceforth possible.

IV. Afghanistan and Balúchistán. — 1. *In Afghanistan* work cannot be done except through natives. Yet the Church Missionary Society from its stations west of the Indus, and especially from Pesháwar as a center, is conducting the Afghan Mission. Owing to the character of the people, it requires the utmost tact and bravery. The British officials have been on the whole helpful to the work, evidently following the precedent of the heroic Christian, Commissioner Edwardes, who nearly half a century ago made this brave declaration, which the authorities in Khartum might read with profit: "Our mission in India is to do for other nations what we have done for our own. To the Hindus we have to preach one God, and to the Mohammedans to preach one Mediator. I say plainly that we have no fear that the establishment of a Christian mission at Pesháwar will tend to disturb the peace. We may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here with His own right arm will shield us and bless us if, in simple reliance upon Him, we try to do His will." While converts have been few, some of them have been of great strength, as Fazl Haqq, the evangelist to Káfiristán, and Diláwár Khan, sent by the Government on a secret mission to Central Asia, where he was treacherously slain. The mission guest-house has been a

potent agency in winning Afghans, and some of the chiefs have sent their sons to the missionaries to be educated. Edwardes College will be a large influence in the future of the Afghan, and medical work is always a winning feature.

2. *Balúchistán* has a station in its very heart, though it is at Quetta which is administered by British officials in behalf of the Khan of Khelát. The bookshop and the medical work of the Church Missionary Society are the agencies most appreciated by the people. In their last report Dr. Summerhayes says of the value of the bookshop: "The thing that struck me is this, that the Word of God is slowly leavening the mass. It was reported to me that an Arab who came and heard the preaching said, when he was tackled about his faith, that he had the Old and New Testament and knew that they showed the right way even better than the Koran, but feared to let this be known, or he would be called a Wahabi."

V. Arabia. — If Bagdad and Mosul are treated as cities of Turkey and the regions about Damascus and the southeastern corner of the Dead Sea be reckoned as part of Syria, Arabia has but two missionary societies at present laboring for the descendants of Ishmael.

1. Dr. Wolff in 1836 and Dr. Stern, twenty years later, visited Arabian Jews, but what was then *the Free Church of Scotland* laid the foundations of modern Arabian missionary effort upon the grave of its talented young Arabic professor, Ion Keith-Falconer. Dying when he was only upon the threshold of a great work in 1887, the Church continued the mission, strongly moved thereto by his last appeal: "While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the mission field." The enterprise has since that time been carried on upon the basis which he himself suggested. Being strongly impressed by the act of a Mohammedan who asked for a sheet of paper and then scrawled upon

it in mysterious fashion these words, "If you want the people to walk in your way, then set up schools," he made education a fundamental work. Medicine for the bodies of needy men and the Bible as a panacea for spiritual ills were other points in his program which the last report of the Keith-Falconer Mission, as his Church still calls it, shows are the main issues of the campaign. A new industrial school and touring by the physician are recent causes of growth. Dr. Young reports that during the past year the nationalities represented in the dispensary at Sheikh Othman, near Aden, were Arab, Somali, Jew, Abyssinian, Indian Mohammedan and Hindu.

2. The work of the Church Missionary Society, which was initiated single-handed and alone by Bishop Valpy French on the completion of his fortieth year of missionary service, was at Maskat, on the southeastern corner of Arabia. Here since 1891 the Bishop's grave has been a silent appeal to the English Church, just as is Keith-Falconer's on the southwestern horn. It has been reserved for *the Reformed Church in America* to do the widest work in Arabia. At Busra near the head of the Persian Gulf, on the island of Bahrein off its western shore and at Maskat are the three outposts of this Church. Medicine, itinerating with the special object of selling the Scriptures and talking with men upon religious themes, and personal interviews with inquirers are the constant means used by missionaries, schools not yet having been made a specialty. Mr. Zwemer, the leading worker in Arabia, quotes an Arab as saying that a missionary "would be worshiped, rather than welcomed, everywhere." In many places, especially in Oman, there is a scarcity of books and a marked love for them, — so much so that women even will leave their huts and run after the missionary to bargain for a coveted booklet.

Of *the need for missionaries* Mr. Zwemer said in 1900: "The present missionary force in Arabia is utterly inadequate to supply the needs of even that portion of the field which they have occupied. There are only four points on a coast of 4,000 miles where there are missionaries. There is not a single

missionary over ten miles inland from this coast. No missionary has ever crossed the peninsula in either direction. The total number of foreign missionaries in Arabia is less than a dozen — twelve workers, men and women, let us say, for a population of 8,000,000 souls. Of the total area of the peninsula only about one-twelfth is in any way reached by missionary effort. Ten men out of every eleven have no opportunity in this neglected country to hear the gospel, even if they would."

Concerning the *missionary's qualifications* he writes: "He should know how to rough it when necessary; the more of the Bohemian there is in his nature the better. He should have both ability and dogged determination enough to acquire the Arabic language. Other scholarship is useful but not necessary. To get along well with the Arabs he should have patience, and to avoid wearing himself out, a good temper. Regarding spiritual qualifications I cannot do better than quote the solemn words at the close of General Haig's paper on 'Arabia as a Mission Field.' They deserve to be repeated, not only for the sake of those who send missionaries to Arabia, but for the sake of those who are missionaries to Arabia. 'Given the right men, and Arabia may be won for Christ; start with the wrong men, and little will be accomplished. But what qualifications are needed! What enthusiasm, what fire of love, what dogged resolution, what uttermost self-sacrificing zeal for the salvation of men and the glory of Christ!'"

VI. French Indo-China. — 1. But one form of work is being extensively carried on in this populous region by Protestants, that of *the Bible Society*. The agents of the British and Foreign are working in the southern portion of Indo-China with much success. Thus the report of 1900 states that during the year 42,558 Scripture portions were disposed of in that needy land. Most of these by far were Chinese Scriptures, and they were sold to Chinese and Annamites in about equal numbers. The Bible boat, "Robert Warton," is of the utmost value in their itinerations.

2. The *Presbyterian missionaries* among the Laos are making some excursions into the region east of their field. French officials strongly oppose this action, but natives of Laos are permitted to remain. Only evangelistic efforts have thus far been emphasized in this portion of Indo-China. It may prove an incentive to the native Church of Laos to have thus thrust upon them a foreign work which only they can enter.

XX

MISSIONS TO THE JEWS

PART I. — GENERAL

As the Jews are a cosmopolitan people and are confined to no single country, they have not been alluded to except casually in previous chapters. Since Protestant societies laboring among them number almost thirty, and in view of their relation to Christianity, special mention of this exceedingly important work must be made.

I. Number and Distribution. — 1. An accurate *census of the race* is not possible. Perhaps the best authority on the subject is "The Jewish Year-Book," and according to the issue of 1901-2 they are said to number 11,242,665. This authority gives their distribution as follows: European countries, 9,351,730; Asiatic countries, 368,000; African countries, 403,800; America, 1,103.135; Australia, 16,000. An accurate enumeration of Jews in the United States reports 1,058,135.

2. A word should be said about the *chief centers of distribution.* The Palestine of the twentieth century Jew is in the heart of Europe. Within the confines of what used to be *Poland,* but which is now partitioned among Prussia, Austria and Russia, live nearly eight out of every ten Jews in the world, and from this center they have scattered throughout the earth.

London is a second important center. The Jews here are not only mainly Polish, but also speak Yiddish, the colloquial Hebrew of Poland. East End is an English Jewry in which most

of London's 80,000 Hebrews live with Jewish signs over their doors, and amid surroundings and activities essentially foreign. Precisely what modern Jewish life is in a Gentile environment is depicted, with a faithfulness and charm nowhere else to be found, in Mr. I. Zangwill's "The Children of the Ghetto." Secretary Gidney of the London Society for Promoting Christianity Amongst the Jews — to whom the author is mainly indebted for the facts of this chapter — asserts that there is no book like it, both in its delineation of daily life and worship and in its picture of the evolution of poverty-stricken Polish old-clothes men into Anglicised Jews of quality found in Kensington and styled the "Grandchildren of the Ghetto."

Palestine, though not containing so large a Hebrew population as many other countries, is naturally a land of peculiar interest to all Jews. Within the last sixty years they have greatly increased and are found in extensive colonies all over the country, the one in and near Jerusalem being the most numerous — some 20,000 it is estimated.

A third Jewish center is *North Africa,* concerning which Gidney writes: "Jews have been settled in considerable numbers in the Barbary States from the earliest times, and to-day form a fair proportion of the population of Tripoli, Tunisia, Algeria and Morocco, numbering about 250,000. They are known as Moghrebi, or Mugrabi, i.e., Western Jews, from the Arab designation of the district as Moghreb, i.e., the West."

America has been a land of promise to multitudes of Hebrews, where they have not only been granted unusual freedom from persecution, but have also occupied an honorable position in the financial and literary world. New York State has the most of them, and Illinois stands next.

But it is persecuting *Russia* which to-day contains the largest number of these people, about one-half of the entire race calling this their land of pilgrimage. Though previously hostile to them, with the acquisition of the largest slice of Poland came the *damnosa hereditas* of a horde of Jews. Theoretically

they are confined to the "Pale of Jewish Settlement," the fifteen Russian-Poland provinces. The estimate in which they are held is indicated by a sign-board placed at the entrance to a public park. "No Jews or Dogs Admitted Here."

II. THE MODERN JEWISH RENAISSANCE. — 1. The *condition of the Jews at the latter part of the eighteenth century* when this awakening began, is well summarized by Israel Davis. "The persecutions of the Middle Ages had produced their natural effect. Cut off from their fellow-citizens, excluded by oppressive laws from all trades except that of peddling in old clothes and even from buying certain classes of these, especially taxed, confined to Ghettos and Judengassen, strictly prohibited from entering some towns, limited in numbers in others, forbidden to marry except under restrictions designed to check the growth of the Jewish population, disabled from employing Christian servants or being members of trade guilds, the Jews seemed by their abject condition to deserve the evils which were its cause."

2. It was Moses Mendel, better known as *Mendelssohn,* who proved an eighteenth century Jewish saviour. Poverty and deformity were not able to eclipse the genius which was begotten of Maimonides and of German culture. His friendship for Lessing led that poet to write his "Nathan der Weise," the first modern literary production which presented the Jew in a benevolent light. Mendelssohn's literary labors speedily brought him to the forefront of Berlin's higher life, and every visitor to the capital sought his acquaintance at an afternoon salon which he held. This liberal philosopher "broke through the barriers and let in the light of learning and of social countenance on mediæval, benighted Judaism." From the latter half of the eighteenth century to the present a series of governmental proclamations and the greater charity of men on the one hand, and on the other, a gradual improvement in Jewish life and the brilliancy and worth of their great leaders, have made a new being of the Hebrew. Some of the foremost men of recent times are proud of the Jewish name — statesmen like

Jules Simon and Disraeli; the Rothschilds and Hirsches in the realm of finance; world travelers such as Wolff and Emin Pasha; a host of inspired musicians, Mendelssohn, Rubinstein and the Strauss family being representatives; historians, among whom are Neander and Graetz; the poets Heine and Morris; and novelists like Auerbach and Zangwill. In every department of activity the Jew of our day is more than proportionately represented, and this very largely because of Mendelssohn's renaissance.

III. Jewish Sects of To-day. — Disregarding minor divisions, there are four leading parties among modern Jews.

1. Though they do not themselves use the term, the largest section of the race may be called *Orthodox Jews*. This is "a convenient term wherewith to describe those who adhere to the Talmud and rabbinical precepts, and who answer to the Pharisees of old. Under this head must come all the millions of Polish Jews, nearly all Eastern and African Jews, and the majority of English Jews." Two subdivisions may be mentioned, the Spanish-speaking Sephardim, or Jewish aristocracy, and the Ashkenazim, or German-speaking Hebrews who number nineteen-twentieths of the Orthodox party.

2. *Reformed Jews* are found in Europe — outside of Poland, — in England and in America, — nearly all those residing in the latter country belong to this party. "They answer to the Sadducees of old. They reject not merely the Talmud, but also the inspired teaching of the Old Testament. They have given up all belief in the advent of a personal Messiah, and are willing to hail any benefactor of their race as such. The question of a Jewish return to Palestine is regarded with open disdain."

3. *The Chassidim* are the "pious" or puritan Jews. This sect was founded in 1730 as a protest against the laxity of the Orthodox party. They "number half a million at the present day and its members may be distinguished by their long coats and curls. The Chassidim lay great stress upon prayer, and attach much significance to the study of the Cabbala," a

mythical interpretation of the Scriptures said to have been given by God to Adam, and now found in the Zokar, or Cabbalist's Bible. They are met with in Russia, Roumania, Galicia and Hungary and are decreasing in number.

4. The Protestants of Judaism are the *Karaites,* or "Scripturists." The name is assumed because they adhere principally to the Pentateuch and reject the Talmud. They number only about 3,000, found principally in the Crimea, with a few in Russia and Syria.

5. While not sects in any sense, two other classes of Hebrews should be mentioned. One of these has been denominated *Crypto-Jews,* "who have been obliged to conceal their religion, owing to persecution." While these belong mainly to the periods of persecution, "in ordinary London and European society there are probably not a few who conceal their race and religion." The second class are the *Pseudo-Jews* who are such by faith and not because of racial origin. Here belong the Crimean Karaites just mentioned, who are of Tatar origin, the Black Jews of Cochin and Malabar, and the Loango Jews who are African negroes.

IV. Recent Jewish Movements. — 1. Of the two noted, the first looks toward the secular bettering of social and temporal conditions, through the founding of *Jewish colonies.* Inspired and aided by the Jewish Colonization Association and mainly financed by the munificence of the late Baron Hirsch, they are found in Argentina, the United States, Canada, Palestine, Cyprus, Russia and Roumania. The most important of these is that of Argentina. "At first the idea of settling in South America was hailed with enthusiasm, as if a new El-Dorado had been discovered. Distance lent enchantment to the scheme. Enthusiasm has cooled down with experience; and there can be little doubt that the eyes of wandering Jews are directed not so much to the West as to the East, to the home of their forefathers."

2. The second important movement of recent date is that known as *Zionism.* In its present form it originated in the

interest evoked by the "Jewish State," published in 1896 by an Austrian Jew, Dr. Herzl, who set forth plans for the re-creation of a Jewish Kingdom in the home of their fathers. The following year a Zionist conference was held at Basle, where representatives of the race gathered from all parts of the world to confer as to the best methods of promoting the two leading ideas of Zionism, a return to Judaism and then to Judea. Later conferences and agitation have stimulated still more this object, though with little sympathy and coöperation from Reformed Jews. Christian students of Jewish problems are deeply interested in this scheme, as many of them believe that the Jews will one day, "in God's good time, inhabit the land of their forefathers; otherwise we can offer no valid explanation of a people without a land and a land without a people."

PART II. — MISSIONARY

I. Force and Its Distribution. — 1. In Volume II the incomplete list of *societies* laboring for the Jews contains twenty-six. Of these, three are American, thirteen are British and ten are Continental. The small number reported for America is partly due to a comparative lack of interest in Jewish missions prevalent in the United States and Canada, and partly to the fact that Jews in America are more liberal and hence nearer Christianity in its Unitarian form. Many American rabbis preach sermons that would edify any Christian, and they not infrequently speak in most reverent terms of Jesus.

2. The list in Volume II also shows in what countries the various societies are laboring, while the several maps indicate by a carmine J following the names of towns where missionaries to Jews reside. This, however, gives no indication as to *where the need* for such workers *is greatest.* A prominent Jewish missionary, Rev. F. L. Denman, stated at the Student Volunteer Conference of 1900 in London that Russia was the

most needy field and the one in which Gentile missionaries, rather than Jewish converts, must be used. Next come the Mediterranean countries of Africa, the commercial centers of Great Britain and the Spanish-speaking Jews of the Levant.

II. METHODS EMPLOYED. — 1. *Social and industrial efforts* are very effectual in every land, except Russia, where ostracism might more easily reach those who openly consorted with the missionaries, even if such efforts were permitted by the Government. Industrial schools are much appreciated, and free reading-rooms are frequented. At these places the workers, especially the unpaid force, find a good opportunity to gain Jewish friendships. The Wanderers Home and the Operative Jewish Converts' Institution of London are examples of what may be done through such agencies.

2. *Educational work*, including besides the industrial schools just named, kindergartens and free schools, are a still stronger leverage, albeit intended almost wholly for the young. As was seen in the chapters on Persia and the Turkish Empire, these schools are the surest way of gaining a hold on Jewish youth of non-Christian lands.

3. As the Hebrews are an intellectual people and usually literate, *the printed page* has always been an exceedingly powerful agency in Jewish missions. Fortunately some of the strongest minds of Europe have been interested in this form of effort and hence the apologetic and periodical literature of Jewish missions stands in the front rank. For those who do not easily read the Hebrew New Testament, books, Scripture portions and papers in Yiddish are largely produced and sent into otherwise inaccessible homes. In Russia the New Testament and Yiddish tracts and books are especially useful, as the Government allows their distribution and also an explanation of the Scriptures.

Great wisdom is exhibited in *securing the reading of such material.* Much of it is sent by mail to prominent Jews, special testimonies of distinguished converts being thus brought to the attention of their countrymen. The Bible Shop-window Mis-

sion, started in Philadelphia in 1898, has been very useful. "Open Bibles in Hebrew, Yiddish, German and Russian, as well as tracts in different languages, are laid in the show-window of a store in the Jewish quarter to attract the passing Jew. The pages are turned every day in order to cause inquirers to return; and Bibles, New Testaments and religious papers are distributed freely by the person in charge of the store."

4. *Evangelistic work* — usually in halls, as street preaching is too public for modern inquirers, — is most emphasized in Great Britain and America. The Hebrew is well read in his own Scriptures as a rule, and hence the missionary must be ready to answer any number of objections. So manifest is the need of well trained missionaries that the various Instituta Judaica of Germany, with the one at Berlin University under Professor Strack as the most successful, perhaps, have been established to meet the demand. A number, however, have ceased to exist.

5. *Medical work* is especially used in lands where access to Jews is difficult. No matter how loudly the rabbi may curse his people for so doing, when in need of a physician and unable to obtain one either through poverty, or because as in Persia no good one is obtainable except in the mission service, the missionary is called upon and his words have great influence. In Russia this form of ministry ought to be more largely employed, where permission can be secured. Even in London thousands of Jews gladly come to the Mildmay dispensary each year.

6. The *kind of men needed* to carry on the activities thus summarized has been depicted by the veteran Secretary of the Mildmay Mission to the Jews, Rev. John Wilkinson. "First, we want men who know by experience the doctrine taught by Jesus Christ to Nicodemus in the third chapter of St. John; converted men, not merely scholars. Secondly, men filled with Christ-like compassion for His brethren according to the flesh. Thirdly, men who have some knowledge of Hebrew and of

Jewish history and literature; for a man who has this knowledge inspires the Jews with respect. Fourthly, men having some acquaintance with the revealed purpose of God in the Jew. Further, they should have skill in showing from the Hebrew Scriptures — the Old Testament alone, without touching the New — that Jesus is the Messiah. Men are needed with ability to meet the special difficulties of the Jew — for example — the Trinity, Christ's twofold nature, the deity of the Messiah, and the harmony of the genealogies."

III. The Outlook. — 1. *From the viewpoint of the Jew,* as reflected in utterances of their leaders, there is an evident feeling of despair as signs of religious disintegration are noted. The political disabilities under which they suffer in many lands, the inroads of materialism and secularization, the various hostile sects, Sabbath desecration, the Zionist movement which is a sign of promise and a note of doom, make the advocates of Judaism regard its future with foreboding.

2. This fact by itself might lead one to think that the conversion of Israel was growing increasingly hopeless. This is hardly the case, however. Rev. Louis Meyer, in a recent issue of the "Jewish Era," writes hopefully of *the outlook as viewed by the worker:* "We can truly assert that the attitude of the Jews toward Christianity is far more favorable at the present day than it has been at any period since Apostolic times; and the hostile opposition of the orthodox, as well as of the reformed or rationalistic Jew, is greatly diminished and mitigated." In general the attitude of the Jews toward the missionaries has become an attitude of polite inquiry; and though the audiences in Jewish chapels are still small, vehement interruptions and open outbreaks of violent hostility become less and less frequent." The eminent Jewish authority, Pastor de le Roi, in two articles that appeared in the "Nathanael" of Berlin, states that during the last century a quarter of a million Jews were won to Christianity. Of these the Greek Church received the greatest number, — about thirty-six per cent., — Protestantism about 1,700 less and Roman Catholi-

cism about twenty-eight per cent. What is loss to Judaism seems to be gain for Christianity.

3. Another most encouraging feature of the situation is found in the comparatively *large number of Jewish converts who become ministers or missionaries.* Rev. R. W. Harden writes: "It is asserted, and I believe with truth, that as each Lord's Day comes round, the gospel is proclaimed in more than 600 pulpits of Europe by Jewish lips. Over 350 of the recognized ministers of Christ in Great Britain are stated to be Hebrew Christians." When one recalls such converts from Judaism as Drs. Edersheim and Saphir and Bishops Alexander and Schereshewsky, the value of the enterprise and the hope of still greater blessing in the future become surely manifest.

IV. Christian Obligation. — 1. The *duty resting upon the Church* in connection with the race from which Christ and the great Apostle to the Gentiles were sprung is often forgotten. The Lambeth Encyclical Letter, issued in 1897 in connection with the Pan-Anglican Conference on Missions to the Jews, contains this statement of obligation: "The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the gospel should first be preached to them. But Christians generally are much more interested in the conversion of the Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection, if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them; and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who

have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work."

2. *The personal obligation* must be felt even more strongly than this official utterance in behalf of a great Church. Bishop Sumner more than fifty years since voiced the sentiment of all who are touched by Jewish need. " Behold this nation to whom I owe so much, without the hope which, through their means, I am blessed with! Let me hold up to them the Word of Life, if God peradventure may have mercy upon them and disperse the blindness which has happened unto Israel."

XXI

JAPANESE AND CHINESE IN CHRISTIAN LANDS

PART I. — GENERAL

We have already met the Chinese in many mission countries. Southeastern Asia and the adjacent islands teem with them. The West Indies and the South American coasts, the islands lying northeast and north of Madagascar and the Hawaiian group contain a goodly number of these enterprising men of Han. As for the Japanese, they have thus far largely emigrated only to America and Hawaii. In this chapter those natives of these Empires found in Christian countries are under consideration.

I. Number and Distribution. — 1. As just stated, *the Japanese* are almost wholly confined to the Hawaiian Islands and America, though students and diplomats are found the world around. According to the United States census of 1900, 85,986 Japanese resided within its domains, of whom 61,111 were in Hawaii. Those states and territories which contained more than 100 Japanese are as follows: Alaska, 265; Arizona, 281; California, 10,151; Idaho, 1,291; Montana, 2,441; Nevada, 228; New York, 354; North Dakota, 148; Oregon, 2,501; Texas, 417; Washington, 5,617; Wyoming, 393. British Columbia was estimated to have from 8,000 to 10,000.

2. *Chinese immigrants* are found in small numbers in Great Britain, more numerously in Australasia and Canada, and in greatest numbers in the United States and its new insular possessions, where in 1900 there were 119,050. Those states and territories where there were more than 1,000 Chinese are as

follows: Alaska, 3,116; Arizona, 1,419; California, 45,753; Hawaii, 25,767; Idaho, 1,467; Illinois, 1,503; Massachusetts, 2,968; Montana, 1,739; Nevada, 1,352; New Jersey, 1,393; New York, 7,170; Oregon, 10,397; Pennsylvania, 1,927; Washington, 3,629. According to the 1891 census, the Chinese in the Dominion numbered 9,129, though they have increased considerably since then.

II. Social and Industrial Conditions. — 1. *The Japanese outside of America and Hawaii* are from the middle and higher classes of society. They have left their home for the purpose of study, and in order to master the arts and practical sciences of the West. Comparatively few of them are artisans, and even in such cases a trade is learned only in order that it may be taught fellow-countrymen on returning to Japan. The students in European universities and colleges are hoping to be educators on their return, and therefore are anxious to secure a specialist's training, in addition to the general culture of those institutions.

In the United States and Canada "merchants, artisans, tradesmen, farmers, laborers and students make up the populations on the coast. Among the whole number there are few idlers, all being actively employed on farms, railroads, or in shops and families. All who come seek improvement. They are hospitable toward new ideas that may be practically utilized in Japan, and are therefore eager learners. The relatively large number of students is surprising; these are young men from the age of fifteen to thirty, mostly poor in purse, but proud of learning and willing to endure great privations for the pearl of knowledge. In California there are at least 500 of these, earnestly studying in our schools, public and private." In Hawaii a vast majority of the immigrants are engaged on the sugar estates and in other forms of manual labor.

2. Unlike the Japanese, *the Chinese* are overwhelmingly from the lower or lowest classes, and hence are mainly laborers or artisans. In Great Britain the Chinaman is still what he is depicted as being in Dickens' "Mystery of Edwin Drood,"

a devotee of the opium pipe and a patient toiler beneath "the golden cross that gleams from above the fog-smothered dome of St. Paul's Cathedral." Edwin Hodder has this to say of those in the South Pacific: "The Chinese in the great world of Australia form of themselves almost a separate community, which flows into the country in a continuous stream in spite of most stringent government measures to prevent it, and chiefly impinges on its northern and southeastern shores. Their gambling, opium-smoking and other evils, contributing to the lowering of the standard of morals, call loudly for some counteracting influence, John Chinaman being regarded as among the inferior immigrant races, though he may become merchant or storekeeper, cabinetmaker, cook or general laborer. In such places as Cooktown, where they are plentiful, their quarters are marked by fan-tan shops, joss-houses and their own very particular eating and drinking."

While the Dominion has its thousands, the largest number of Chinese found in Christian lands are *on United States soil.* Though New York harbor had seen a few early in the last century, the Occidental stream began to flow with the coming of two Chinese men and one woman in February, 1848. Wild stories of Chin Shan — Gold Mountain — across the Great Eastern Ocean, where the precious metal could be picked up freely by any one, were the alluring voices that then, and — in a more factual form — ever since, have induced the Chinese to leave their ancestral graves for a sufficient length of time to secure a competency, when, with scarcely an exception, they hope to return to their father-village — for this takes the place of fatherland in Chinese thought. What they are in America is well known. A vast majority of them are day-laborers, or artisans, with a few in institutions of higher learning. Chinese laundries are found in almost every town of any importance, but it is on the Pacific Slope that most of the gardeners, artisans and merchants are seen. While he has his vices, notably gambling, opium-smoking and impurity, the Chinese is industrious almost universally, law-abiding save in the directions

just named, and thrifty with very few exceptions. A beggar is practically unknown among them. As in China, they are saturated with the guild spirit, so that combinations are omnipresent.

Unlike their countrymen at home, the Chinese in America are free to indulge in their penchant for *secret societies*. Some of these are political, and aim at the overthrow of the Manchu Dynasty. The reformers of their native land find in such societies their chief supporters and sympathizers. When sectional or trade animosities are aroused, they become a serious menace to Chinese society, and many a Celestial has fallen victim to the dread "hatchet men." One form of organization is especially to be deplored, though it is confined to San Francisco apparently. Dr. Condit calls it the Procurers' Protective Association. "It is organized for the sole purpose of importing Chinese slave girls. Its special work is the raising of money to meet the expenses of fighting our courts, eluding the vigilance of honest customs officers and doing all that is necessary for carrying on this nefarious traffic. In Canton, Hongkong and Macao are houses used for the sole purpose of training up young, innocent girls for a life of shame. None are too young to be secured, as they can be kept in these nurseries of hell until they are old enough to be sent out to their vile life."

3. *Opposition to these two races* is confined almost entirely to the industrial element, though even students and diplomats among the Chinese share the ill-will attributable to their illiterate brothers. At present the wages of Asiatics are nearly the same as are paid for similar services to whites; but the Japanese and Chinese are so much more temperate and dependable that they are a menace to white laborers with less industrious and frugal habits. It is mainly for this reason that labor organizations in British Columbia and the Pacific States are bitterly opposed to both races. Other residents of those States are likewise opposed to them, partly because of their lower grade of morality and social life, and partly because of the inexhaustible supply of Orientals who may in the future devour

the land, as the Chinese have already done in Southeastern Asia. At present legal restrictions against both races are limiting immigration. In Hawaii the Chinese are the ones to suffer from this discrimination. What most galls the better element in China and Japan is the fact that other immigrants who are on the whole more inimical to the best interests of America, are not thus discriminated against. What will be the outcome of the present agitation concerning the renewal of these treaties in 1902 remains to be seen. The danger is that the less prejudiced authorities at Washington may yield before the sectional interests of the Pacific Slope.

III. RELIGIOUS CONDITIONS. — 1. *The Japanese* are as a class less devoted to their religion than the masses of their countrymen at home. This may be accounted for by the fact that the leaders among them are students, who are openly sceptical concerning their old religions, or else are friendly to the new light of Christian lands. These facts, together with the small number in a given locality, may account for the very few temples found in America.

2. *The Chinese,* on the contrary, are apparently more religious in those lands where wages are good than at home. The sumptuous joss-houses of Australian and American cities would give visitors an idea that in China idolatry still was active and lavish in gifts. As a matter of fact, such large expenditure for temples and idols is rare there, and is possible here because money is plentiful and every opportunity of establishing places of concourse, reminding them of home, is embraced. In San Francisco alone there are eighteen temples, "the Six Companies each having one. The newest, largest and finest is that of the Neng Yeung Company, being Company house and temple combined. The principal idol is a great, red-faced, hideously grotesque Joss, dressed in gaudy robes, called Kwan Tai, God of War. Kwan Tai in this temple is very popular, as he is supposed to have much power in bestowing upon his devotees bravery, courage and success in their undertakings."

PART II. — MISSIONARY

I. Missionary Effort for the Japanese. — This work is of recent origin; though individuals, especially the early students like Joseph Neesima, have been labored for from the time of their first advent on Christian shores. The conversion of Kamichi Miyama, who reached San Francisco in 1877, and his baptism and that of two fellow-countrymen were the beginning of Japanese missions on an organized plan.

1. *The leading societies* engaged in this work in the United States and Canada are those of the Presbyterians, Methodists, Baptists and Episcopalians, and the cities of San Francisco, Tacoma, Seattle and Salinas, in the United States, and Victoria, Vancouver, Union and Fraser River, in British Columbia, are the principal centers of mission activity. When it is remembered that probably the first Japanese church in America was not erected until 1894, the present condition of activity is encouraging. In the Hawaiian Islands the Hawaiian Evangelical Association and the American Board are coöperating in the work for the 60,000 Japanese within their bounds. The Methodists are likewise doing something for these people.

2. The *methods employed on the Islands* are suited to the roving character of Japanese laborers, who do not remain long enough in one place to make church methods as helpful as they otherwise would be. Evangelists and a monthly newspaper, "The Light," are most used. The American Board has just appointed a former member of its Japan force to proceed to the districts in Japan whence the emigrants chiefly go, and cultivate the friendship of their families, thus bringing with him to the Hawaiian Japanese home news and a living bond of interest. A similar advantage is derived from the temporary visits of missionaries in Japan who stop at the Islands en route.

For the children *education* is found useful. In the morning they attend the public schools, where they learn English. In

the afternoon those who are in the two boarding-schools receive instruction in the Japanese language, and enjoy all the benefits of a Christian home. Another somewhat unusual form of missionary effort " indicates the self-helpful and beneficent spirit which is the outcome of Christian influence, namely, the cooking-school, taught by Mr. Ishimura, from which have graduated in the past few years hundreds of the young men who may be met in very many of the best families of our city (Honolulu). Many of these young men, now in the humble positions of cook, table-boy or garden-boy, are youths of noble promise and high ambition. Some of them may yet graduate from the highest colleges and universities of Christendom and come to fill positions of great responsibility and trust; therefore let us take heed that we despise not one of these little ones. If these now receptive and keenly observant youths find in the families of their employers a true Christian spirit, they are sure to be influenced by it."

3. *In America* the work was first conducted in connection with that for the Chinese. Later it has been found more profitable to regard racial differences, and hence missions are carried on for each race separately. As would be expected by those who know the Japanese, most of the work is done by themselves, and comparatively little by the missionary. Evangelistic effort is fundamental, and in some cases *the revival spirit* is quite marked. Dr. Harris describes an experience that has been practically repeated in other places. " One young man, deeply convicted of unbelief, was led by the Spirit apart, and for many days he prayed, fasted and searched the Scriptures. Finally he emerged, filled with new life and surcharged with the message of salvation, and began to witness and exhort with startling earnestness. Conviction of sin, the need of forgiveness and the anointing of the Spirit came upon many. For days and weeks this went on, culminating in a regenerated, Spirit-filled church, ready for the service of the Lord. It pleased God to call many to be His witnesses and evangelists. Without purse, they went forth with tracts and

Bibles, and told their countrymen what God had done for them. Sin and salvation were the themes illustrated by their own experience, and the Lord confirmed their words and deeds with many signs. Scores were converted and new missions were formed."

Where numbers of Japanese are present in the same town, it has been found most profitable to make each mission a *Young Men's Christian Association* with some home features superadded. "A building is used for dormitory, restaurant, school-room, religious services, social hall, reading-room, trunk-rooms, etc." An Anglo-Japanese school, open both day and evening, is sometimes an adjunct of a mission to the Japanese.

4. *Results* of this form of effort, both in America and Hawaii, are very much like those reported by Dr. Harris concerning the Methodist work for the Japanese. "The regenerating influences of these missions upon the dwellers on the Coast are direct and very salutary; and upon Japan, though indirect, they are nevertheless very helpful. Many Japanese who have come to the Coast as students and traders have, upon their return to Japan, admirably succeeded in many callings. Among these are a number of Christian men. I can count thirty men, pastors, teachers and evangelists, who have been converted here, and are now potent factors in the churches in Japan. It is an inspiring truth that not only every steamer carries native Japanese Christians from Victoria, San Francisco and Seattle, but that on these same vessels are hundreds of letters from Christians, laden with love-messages and fragrant with prayer for the loved ones at home. Whole families have thus been changed into Christian households by these loving epistles."

II. Missions Among the Chinese. — 1. The principal societies engaged are the following: In *Australasia:* Australasian Wesleyan Methodist Missionary Society, 4 stations; New South Wales Church Missionary Association, 1 station; Presbyterian Church of New South Wales,

1 station; Presbyterian Women's Missionary Union of Victoria, 1 station; Victoria Church Missionary Association, 3 stations; the Presbyterian Church of Otago and Southland, 1 station. *Hawaiian Islands:* Hawaiian Evangelical Association, 2 stations. *Canada:* Foreign Mission Committee of the Presbyterian Church in Canada, 4 stations; Missionary Society of the Methodist Church in Canada, 7 stations; Society for the Propagation of the Gospel, 1 station; Woman's Missionary Society of the Methodist Church, Canada, 1 station. *United States:* American Baptist Home Mission Society, 8 stations; American Missionary Association, 21 stations; Board of Foreign Missions of the Presbyterian Church in the United States of America, 2 stations; Christian Woman's Board of Missions, 1 station; Missionary Society of the Methodist Episcopal Church, 2 stations; Peniel Missionary Society, 1 station; Synod of Reformed Presbyterian Church in North America, 1 station; Women's Baptist Home Mission Society, 2 stations; Plymouth Brethren, 1 station.

2. *In Australia* the Chinese seem to be more migratory than in the large American centers of Chinese life. As a consequence the work for them is more discouraging than there. Apparently more volunteers for night-school and other service have offered themselves than in America. One very profitable feature of the Presbyterian Women's work is the care for the children and women of the Chinese colony. The Victoria Church Missionary Association is likewise emphasizing this feature. Like other fields in which the Chinese are comparatively few and much scattered, Australian efforts for their evangelization are not sufficiently well supported.

3. *In the Hawaiian Islands* the labors of the missionaries are well supplemented by services freely rendered by pastors in Hawaiian churches and by Chinese assistants. Some of the workers, both foreigners and natives, have gained experience in China, and one helper can preach very fluently in three dialects. All varieties of church activity are here found, with the educational work of the mission field besides. This ranges

from very successful kindergarten work to the advanced studies of Mills Institute. In the latter seventy students were gaining an education last year, and secured an excellent preparation for the new duties that may await them on returning to their native land. The generation that is coming up under these better influences is far stronger than were the men reached years ago, largely because of the labors of the missionaries.

4. The *United States and Canada* are the principal fields of labor for the Chinese immigrants. *Much of it is voluntary* and connected with no society. Laundrymen are ubiquitous, and in towns and villages where a very few only are found, the local churches usually care for their religious needs. In many large cities, especially in the East, the churches are doing all that is attempted for them. Methods here are almost wholly confined to those of the Sunday-school and night-school. Learning English is, of course, the main desire of the Chinese, and in order to secure this knowledge, they will listen to the Christian instruction that accompanies it. Very rarely are these schools adapted to the most speedy acquisition of English and the intelligent understanding of Christianity. This is the result of having no workers who know either the Chinese language or Chinese customs. Secret society feuds often break up a school laboriously established, to the utter mystification of teachers and superintendants. Many teachers who earnestly desire to aid the Chinese, order from China books in the classical tongue, or else in the Mandarin, which very few laundrymen could understand even if they could freely read it. Scandal is caused to the more respectable Chinese by the great freedom noted between the teachers, most of whom are young women, and the pupils, which though not very objectionable in America, is abhorrent to all Chinese ideas of etiquette. Yet even this unintelligent work is so consecrated and faithful that it has resulted in much good both to the Chinese and their friends at home.

The *work of the missionary societies* is wholly different, and

is carried on usually with the wisdom begotten of experience in China, some of it by missionaries from that land. Beginning in 1852, under Dr. Speer, of the Presbyterian Board, North, and with the first church of four members established the following year, organized efforts for the Chinese are being successfully conducted in many large cities, mostly on the Pacific Slope. The Sunday-school, followed by the day secular school, held at night usually, were the initial steps. Converts increasing, the usual agencies of the church were set in motion, and they continue to be the main reliance. Higher education is not demanded of the societies, as secondary schools and colleges abound on every hand.

Even more than among the Japanese is the *Young Men's Christian Association* appreciated by the Chinese. The Association of the Presbyterian Mission in San Francisco, the mother of them all, has enrolled more than a thousand members, and from it have gone out branch societies into twelve different States, a total of thirty. "The Association combines social and religious elements, and is composed of both active and associate members. Any person of good moral character, willing to renounce idolatry, to acknowledge the fundamental truths of Christianity and desiring to associate with Christians may become an associate member. The Association by this broad policy has ever been helpful in leading the way out of heathenism towards the religion of Jesus and into the Church of Christ. Those who enter it become learners in the truth, and most of them soon become ready to confess Christ as their Saviour by being baptized into His name." A paragraph from the Preamble of the largest Association reads: "We gather ourselves together and organize this Association that we might inform each other about the true doctrine, establish ourselves to act according to the truth and not fall into crooked ways; but be loyal to our superiors, dutiful to our parents and walk in the right path. Though it is not easy to do this, yet as young men, we ought to learn. For mutual aid we ought to be joined together as loving friends, so as to ex-

hort each other more earnestly and polish each other continually by contact. This is what we deeply expect by this Association." The liability to merge the organization into another form of Chinese guild has to be remembered, but if guarded against, the Association is always very helpful.

On the Pacific Slope the societies find an avenue of great usefulness in *caring for the children* of these immigrants, of whom last year there were 2,000 of school age, and especially in the establishment of homes for the unfortunate slave girls allured to this country for vicious ends. Such women as Miss Culbertson are worthy of highest praise. "At the close of her eighteen years of service, five hundred had found refuge within the walls of the Occidental Woman's Board Home, of whom the larger part were rescued by her personal efforts. A goodly number of these have been converted, the names of eighty being found on the church roll. Of these many have married Christian men and have gone out to set up Christian homes for themselves."

The press is useful in furthering the enterprise. While very few understand much English, in every group of Chinese are one or more persons who can read, and these become the teachers of their countrymen, in a sense. Bilingual periodicals are useful, and publications in Cantonese of the American Tract Society, or of Chinese Societies, are most valuable aids in Chinese mission work.

Reports of the societies during the past two years indicate a *difficulty in connection with reform agitation.* Thus the Canadian Presbyterians said in 1900: "Bright hopes were blighted by the organization of a new society amongst the Chinese called 'The Emperor Protective Society.' It spread like wildfire all over the continent, reaching every coterie of Chinese and inflaming their enthusiasm for the restoration of the Chinese Emperor and the introduction of sweeping reforms in China, as well as restoring Confucianism and ancestral worship to their supremacy as the religion of the Empire. The society has made a radical departure in holding meetings every

Sabbath day in halls with pulpit and platform, with patriotic songs and addresses." In San Francisco, according to Dr. Condit, the society has 5,000 members, while practically all the Chinese in the Hawaiian Islands belong to it. Yet the Christian Chinese of San Francisco said in a series of resolutions sent to the late President McKinley: " We deplore the Boxer insurrection in North China. The Chinese now resident in the United States have no sympathy whatever with this wild, murderous horde of misguided Chinese. It should be borne in mind that the Chinese residing in this country come from the Kwang-tung province, of which Canton is the capital. Not only is there but little anti-foreign feeling in this part of China, but a growing spirit of friendliness." There is little doubt but that such Christians, while desirous of seeing the reforms for which their head, K'ang Yü-wei stands realized, are yet anxious to " carry with them the spirit of truth " when they return, and with that as a weapon, fight for their country's disenthrallment.

5. *The results* of the work for Chinese are much like those named in connection with the Japanese. Missionaries of all societies laboring among them testify to consistent lives lived in the midst of great temptation, and of heroic endurance of persecution, especially on the part of those Christians who have aided the missionaries in their campaign against gambling and the ruin of Chinese girls. In benevolence they are examples to other Christians, and they do not forget their country when exiled from it. Such churches as that at Sun Neng, near Canton, are monuments to their liberality. They also prove very helpful to missionaries working in South China when they return. Thus Rev. Mr. Fulton reports " that of the twenty-five native helpers who have worked with him in China, twenty have been connected with Chinese Sunday-schools in America; and he further says that through their united labor he has, during the last mission year, baptized nearly 400 converts in these districts."

Some statistics concerning the Chinese of the United States,

given by Dr. Condit in 1900, understate the facts, rather than exaggerate them. A few of these items are as follows: Whole number of Chinese Christians in the United States from the beginning, 4,000; present number of Christian Chinese of all denominations, 1,600; number of evening schools, 50, with an annual attendance of 3,700; number of Chinese Sunday-schools, 75, with an attendance of 2,500; whole number of Chinese born in the United States, 3,000; number of Chinese children in public and mission schools, 500; number of lay preachers converted in the United States who have labored both here and in China, 60, of whom 12 were ordained; amount given by the Chinese in the United States for building chapels and for other Christan work in their native land, $60,000, silver.

III. Our Duty. — The duty of doing more for the salvation of representatives of these races who are living in the midst of Christian communites is manifest. While it is far more difficult to know intimately the real life of the convert, than in China or Japan, where native helpers are free to visit their homes, it is easier for them to live a Christian life with all the helps of friendly Christians, than in idolatrous China or Japan, when surrounded with a host of obstructive relatives. Persons who criticise the foreign missionary societies for sending missionaries to China and Japan while there are "heathen enough at our doors," should remember what the societies are already doing for these Orientals; and they ought to rally to the support of the enterprise, both by liberal contributions and by personal participation in some of the work, which is possible in most large cities and in many small towns. In China especially, greater pains should be taken to provide for the Christian nurture of immigrants returning from Australia and America. Mr. Selby in "Chinamen at Home," gives some very vivid pictures illustrating this need, and also shows from his own experience how difficult a task it is. Yet the results attained by the American Board's Hongkong Mission, which devotes much attention to that sort of efforts, prove the value of this conserving measure.

The Final Outcome

As the reader has passed in imagination from land to land and glanced hastily at some present conditions and achievements of the missonary enterprise, he must have been impressed with the extent of the work, and at the same time with its utter inadequacy to meet the colossal needs of a thousand millions of fellow mortals, children of the same Father, though they know Him not. Their rescue and upbuilding in all that makes life worth living and death not a dying, should be a foremost concern of every one who has given allegiance to the great Captain, whose marching orders are as plain as they are imperative, "Go ye into all the world and preach the gospel to the whole creation."

Even if the residual impression is a combination of dismay and hope because of the enormity of the enterprise and the manifest presence of God in the work, the urgency of the need of all nations should prompt to immediate response. The Chinese character for world and for generation is made up of three tens. While Occidentals speak of a generation as being thirty-three years in duration, this linguistic fossil of past millenniums asserts that in three brief decades the Chinese race comes to birth, lives its cheerless life and crumbles into dust. Is not this a picture of the non-Christian world also? Christians may not dally when such momentous interests are at stake — when a thousand million souls, each of them valued at more than a world by our Lord, are hanging in the balance. The Church of God may sleep on for thirty years more; but when it awakes the thousand million will have passed beyond her power to bless them. If the non-Christian nations are not evangelized in our generation, then the Church can never perform her duty to the two-thirds of the human race to which she has been commanded to minister.

That believers the world around will be shown their duty is becoming more and more evident, and it has been the object

of this volume to aid in that direction. Present accomplishment is a glorious pledge of larger achievements in the future. St. Sophia, in Constantinople, furnishes, perhaps, the best illustration of what the Christian may surely expect. "When Constantine, 1,500 years ago, was marking out lines of fortification for his new capital," writes Dr. Dwight, "some of his courtiers, surprised at the greatness of the space, asked, 'How far are you going to carry your lines?' 'Until He stops who goes before me,' was the answer of the Emperor. He deemed the city to belong to Jesus Christ, a token of the triumph of Jesus Christ over the heathen world." And to objectify this thought, Justinian, in reconstructing the Cathedral of St. Sophia, brought to its precincts the finest marbles and most majestic columns from the temples of Jupiter and Venus, of Diana and Baal and Astarte, of Isis and Osiris, from all the neighboring lands. The traveler who visits this majestic fane, now a Mohammedan mosque, may see in the center of the half-dome of the apse what to the careless eye is only a modern arabesque painted on a ground of gold. "A careful scrutiny," says Dr. Dwight, "will discover underneath the arabesque of the Moslems and forming a richer and more brilliant portion of the shining groundwork, the outlines of a figure of heroic size, with flowing robes, with arms outstretched and with a halo crowning the head. The figure is a mosaic worked into the substance of the wall as a leading feature in the ancient decoration of the church. The Mohammedan conquerors, instead of destroying the figure, merely hid it from the eyes of their own people by overlaying it with gold. That figure, which could not be hid by the gold-leaf which veils it, is the figure of Jesus Christ."

This prophecy in marble and mosaic and gold is to-day being fulfilled. Though heathen altars still remain, many redeemed shrines of the Holy Ghost in every clime are far more precious trophies of our Lord's world-wide campaign than despoiled temples of the old Roman world. The veiled Christ, whom the clearest and most spiritual intellects of heathen, Mohammedan

and pagan lands have seen as in a glass darkly, has revealed Himself in all His heroic dimensions and heavenly loveliness to elect souls in every nation. The day of His enthronement as Lord of All awaits the will of His blood-bought Church. That the day will eventually come is as sure as His unfailing Word.

> "He shall have dominion also from sea to sea,
> And from the River unto the ends of the earth.
> They that dwell in the wilderness shall bow before Him;
> And His enemies shall lick the dust.
>
> "The kings of Tarshish and of the isles shall bring presents:
> The kings of Sheba and Seba shall offer gifts.
> Yea, all kings shall fall down before Him:
> All nations shall serve Him."

APPENDIX A

MISSIONARY CONTRIBUTORS TO THIS WORK

Part II of the various chapters of this volume is largely based upon information very kindly furnished the author by representatives of the leading missionary societies in the great mission fields of the world. Without this first-hand information so cheerfully furnished by experienced men and women on the field, the volume would lack much of the trustworthiness which it now possesses. The preference of contributors is followed in the order of initials of degrees and in orthography of place names.

Persons before whose names is an asterisk (*) have recently died.

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Martin, Rev. John Howard, Punjab, British India.
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Morgan, Rev. Fred H., Singapore, S. S.
Moscrop, Thomas, Colombo, Ceylon.
Müller, Rev. A., Ellichpur, India.
Nall, Rev. Percy Charles, Mymensing, India.
Neville, Rev. Abia, Tangail, India.
Paton, Hugh, Mazagan, Morocco.
Pearce, Rev. Charles William, Bankies, South Africa.
Pease, Rev. Edmund M., M.D., Marshall Is. and Kusaie, Micronesia.
Peery, Rev. Rufus B., Ph.D., Saga, Japan.
Pettee, Rev. James H., D.D., Okayama, Japan.
Pilz, Miss Charlotte, Jerusalem, Palestine.
Potter, Staff Captain W. Scott, Tokyo, Japan.
Preston, Rev. Thomas James, Hankow, China.

Price, Rev. Francis M., B.A., B.D., Guam, Caroline Is., Micronesia.
Price, Rev. Philip Francis, Kashing, China.
Renius, Rev. Victor, Hankow, China.
Renkewitz, Rev. Ernst Adolf, Parimaribo, Dutch Guiana.
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Richards, Rev. Erwin Hart, D.D., Inhambane, East Africa.
Rodgers, Rev. James B., Manila, P. I.
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Rowe, Rev. Richard Henry, Cape Hayti, Hayti, W. I.
Rudd, Rev. Augustus Bartow, Ponce, Porto Rico, W. I.
Salmans, Rev. Levi B., M.D., Guanajuato, Mexico.
Scherer, Rev. James A. B., Ph.D., Saga, Japan.
Scott, Rev. J. H., Osaka, Japan.
Scott, Rev. T. J., D.D., Bareilly, India.
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Shumaker, H. K., M.D., Canton, China.
Sjoblam, Rev. Wilhelm Edward, Ikoko, S. W. Africa.
Sleeper, Mrs. Hannah E., Douglas Island, Alaska.
Smaill, Rev. Thomas, B.A., Nikaura, Epi, New Hebrides.
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Smith, Rev. Julius, Toungoo, Burma.
*Smith, Rev. Thomas Snell, M.A., Jaffna, Ceylon.
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Stokke, Rev. K. S., Runingfu, China.
Swinney, Miss Ella Frances, M.D., Shanghai, China.
Takle, Rev. John, Brahmanbaria, India.
Taylor, Joseph, Hoshangabad, India.
*Thoburn, Miss Isabella, Lucknow, India.
Thoburn, Bishop James Mills, D.D., Bombay, India.
Thompson, Miss Caroline M., Beyrout, Syria.
Towson, Rev. Willard Elmore, Kobe, Japan.
Tremberth, Rev. Wm., Chung-king, China.
Tucker, Rev. Hugh Clarence, Rio de Janeiro, Brazil.
Unangst, Rev. E., D.D., Guntur, India.
Valentine, Rev. Colin S., F.R.C.S.E., LL.D., Agra, India.
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Waidtlow, Rev. C. B., Port Arthur, China.
Walker, Rev. Joseph E., A.M., Shao-wu, Foochow, China.
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Ward, E. F., Raj. Nandgaon, British India.
Ward, Miss Theodora S., Beyrout, Syria.
Weber, Rev. J., Leh, Ladak, Kashmir.
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Whytock, Rev. Peter, Balololand, Central Africa.
Williams, Rev. Mark, Kalgan, China.
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Withey, Rev. Herbert Cookman, Pungo Andongo, Africa.
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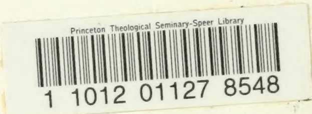
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